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### CHRISTIANITY,

Represented by a woman coming out of the wilderness, clad in beautiful garments. Confiding in the eternal God for protection and support, she advances; the gods of the heathen, and the temples of superstition fall on her approach; her enemies retire abashed and confounded, while the Angel of the everlasting Gospel is dispersing the clouds of darkness that surround the globe.

# RELIGIOUS EMBLEMS:

BEING A SERIES OF

EMBLEMATIC ENGRAVINGS,

WITH

WRITTEN EXPLANATIONS, MISCELLANEOUS OBSERVATIONS,

AND

RELIGIOUS REFLECTIONS,

DESIGNED TO ILLUSTRATE

DIVINE TRUTH,

IN ACCORDANCE WITH THE CARDINAL PRINCIPLES OF

CHRISTIANITY.

*I have used similitudes. Hosea, 12 Chap. 10 v.*

BY WILLIAM HOLMES,

Minister of the Gospel; and

JOHN W. BARBER,

Author of *The Elements of General History, &c.*

NEW HAVEN:

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## PREFACE.

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THE art of communicating truth to the mind by emblems, parables, and other similitudes, is of the remotest antiquity. It is, in fact, a mode which the Divine Being often uses to convey instruction to his creatures. Of course it must be admitted to be a legitimate method of communicating instruction sanctioned by the highest possible authority.

The object of the authors of this work is to give to the public a book of emblems, with suitable explanations, observations, and reflections, the tone or standard of which shall be in accordance with the great cardinal principles of the Christian religion. Works of a somewhat similar kind have occasionally appeared, some of which, though valuable, yet the standard of morality which they apparently set forth, is too vague and ill-defined, or too far below what ought to be the standard of those professing Christianity. It has been our aim in the drawing of the cuts, to avoid all the monstrosity connected with heathen mythology, or any thing overstrained or uncouth in appearance. We have also endeavored to produce a work, the tone or morality of which shall be in accordance with Christian principles.

Many portions of divine truth are forcibly illustrated by similitudes. The Prodigal Son, the Parable of the Sower, the Good Samaritan, the Good Shepherd, and many other parables recorded in sacred writ are beautiful demonstrations of this truth. These illustrations are, in reality, pictures to the mind, as the pictorial representations in this work are to the eye. They therefore have a double advantage over mere precept, speaking not only to the mind, but also to the eye, in an ocular language, singularly emphatic and universally intelligible.

A work of this kind was suggested upwards of twenty years since, and a few preliminary steps in its preparation were at that time taken; but no favorable opportunity has since appeared to bring it into a form proper for publication, till the

assistance of the Rev. William Holmes was procured. The drawings, and the engraving of the cuts, were for the most part executed by the writer of the preface; the work itself is written by Mr. Holmes.

J. W. BARBER.

NEW HAVEN, CON., Dec., 1845.

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IT is with a degree of diffidence that the writer of the following pages presents them to the public. This arises from the responsibility assumed by every one who attempts to convey divine truth to his fellow-beings about him, either orally or by the press. The method of communicating instruction adopted in this publication, is somewhat different from the usual form, consequently more caution is necessary, lest imperfect or erroneous impressions be given.

Some of the most important subjects that can command the attention of mankind, have passed in review before the writer. The short space allotted to each, would allow only of a few brief observations thereon. In these he has aimed to adhere to the truth, as it is in Jesus. With regard to the propriety of employing pictorial representations for the purpose of conveying instruction, it is presumed that there is but one opinion, as the eye sends impressions home to the soul more readily, more forcibly, and more permanently, than any other of the senses.

WM. HOLMES.

NEW HAVEN, Dec., 1845.

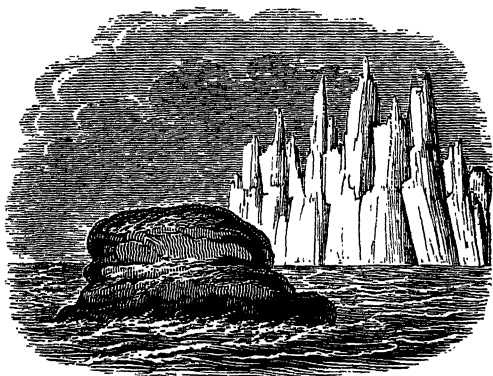
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*But the word of the Lord endureth forever. 1 Pet. i. 25. — Heaven and earth shall pass away, but my words shall not pass away. Matt. xxiv. 35.*

### TRUE AND FALSE PRINCIPLES.

Lo ! where amid the arctic regions, rise,  
The Iceberg's turrets glittering in the skies,  
Like some cathedral Gothic built, it rides,  
Borne by the winds, and ever-shifting tides :  
All shapes fantastic soon the phantom wears,  
A palace now, and now a ship appears :  
At length it drifts towards some southern shore,  
When lo ! 'tis vanish'd, and is seen no more.

Not so the Rock that rears its ancient head,  
Its deep foundation's laid in ocean's bed ;  
All change resists, unalter'd is its form  
Amid the sunshine, and amid the storm,  
Unmoved it stands, and still 'twill stand secure,  
Long as the moon, and as the sun endure.

THE Iceberg lifts its towering summit to the clouds, sparkling and dazzling, like a group of temples overlaid with silver. Its crystalline magnifi-

cence is bewildering; it forms one of the most splendid objects that the mariner meets with in the northern seas, and at the same time one of the most dangerous. It is a floating mass without foundation; winds, waves, and currents bear it along in all directions. It assumes the most fantastic shapes imaginable: sometimes it looks like mountains piled on mountains; then temples, palaces, and ships are seen by turns; then again, cathedrals of every order of architecture appear to the eye of the wondering beholder. After awhile it drifts out of the high latitudes into milder climes. It is carried towards the southern shores, the sun pours its burning rays upon the mammoth temple, turret after turret, spire after spire disappear, until the whole has dissolved. Its glory has departed.

How very different is the nature and destiny of the Rock that is seen lifting its time-worn head above the surrounding waves! It is probably as old as time itself; it retains its ancient position; its foundations take hold of the world; it is marked in the charts, men always know where to find it, and are therefore not endangered by it. Changing the form of the element that surrounds it, itself unchanged, the summer's sun and winter's storm alike pass harmlessly by it. It is one of the everlasting hills, it must abide forever.

The engraving is an emblem of True and False Principles. False principles are represented by the Iceberg. Like the iceberg, they are without a foundation; however specious, brilliant, and fascinating their appearance, they have no solidity. Like it, too, they are ever-changing: their form receives its various impression from the ever-fluctuating speculations of mankind, and from the power and influence of the *times*. Like it, they

are cold and cheerless to the soul, nipping all its budding prospects, cramping all its mighty powers. Like the iceberg, also, false principles will melt away before the burning sun of truth, and pass into oblivion. *It will not do to trust in them.* Who would make a dwelling-house of the transitory iceberg?

It is not so with true principles; although they may appear somewhat homely at first sight, yet the more they are contemplated the more they will be admired. Like the Rock, their foundations are laid broad and deep. The principles of truth rest on the throne of God, they are as ancient as eternity. Like the Rock, they may always be found. Are they not written in the *Holy Bible*? Like their Author, they are without variableness or shadow of turning, for,

“Firm as a Rock, God’s Truth must stand,  
When rolling years shall cease to move.”

*Semper idem*—“Always the same”—is their motto. Like the Rock of Ages, true principles live when time shall be no more. As are the principles, so are all who trust in them, for “the righteous shall be had in everlasting remembrance.”



*Lord, who shall abide in thy tabernacle? He that speaketh truth in his heart. Ps. lv. 23. Thy word is Truth. John xvii. 17.*

### TRUTH.

Truth, glorious truth, of heavenly birth, and fair,  
 In simple majesty array'd, is there ;  
 Her right hand holds the faithful mirror clear,  
 Where all things open as the light appear :  
 Her left, upon the sacred page reclines,  
 Where unadulterate truth resplendent shines ;  
 The world's false mask she tramples down with scorn,  
 Adorn'd the most when she would least adorn.  
 As her own temple on the margin seen,  
 Stands forth reflected in the silvery stream ;  
 So what by her is thought, or said, or done,  
 Appears conspicuous as the noonday sun ;  
 Truth is the image of our God above,  
 That shines reflected in his sea of love.  
 All hail, bless'd Truth ! thou daughter of the skies,  
 Reign thou on earth, and bid earth's sons arise ;  
 Bid Virtue lead, and Justice hold the scale,  
 For thou art mighty, and wilt soon prevail.

TRUTH is represented in the drawing above in the person of an artless female. She is attired with

simplicity. In her right hand she holds a mirror. As the mirror reflects objects that pass before it as they are, without addition, alteration, or diminution, so Truth presents every thing just as it is. The left hand rests on the Holy Bible. This is to show that it is from thence she derives the principles which regulate her conduct, the source of unadulterated truth to mankind. She is seen trampling a mask beneath her feet. It is the mask of hypocrisy, which she rejects with scorn, as being utterly at variance with her principles and feelings. In the background stands the Temple of Truth, the image of which is plainly reflected by the clear, placid stream that glides before it.

Truth, in an evangelical sense, is all-important. It alone will give character to an individual, more than all other qualities put together. It is of itself a rich inheritance, of more worth than mines of silver and gold. It is more ennobling than the highest titles conferred by princes. Everybody loves to be respected, but an individual to be loved and respected must be *known*. He only can be *known* who speaks the truth from his heart, and acts the truth in his life. We may guess at others, but as we do not know we cannot respect them, for like pirates they oftentimes sail under false colors.

"Nothing is beautiful except Truth," is a maxim of the French, although it has been most deplorably neglected. Nevertheless, the sentiment is correct. Truth is glorious wherever found; Jesus, who is "*the truth*," is the altogether lovely, and the fairest among ten thousand. Truth is the glory of youth, and the diadem of the aged. But Truth is *essential* to happiness, both in this world and also in the next. For "what man is he that desireth life, and loveth many days that he may see good? Keep thy

*tongue* from evil, and thy lips from speaking guile." Lord, who shall dwell in thy holy hill? He that "speaketh the truth." It is related of Cyrus, that, when asked what was the first thing he learned, he replied, "*To tell the truth.*" Cyrus must have been very fortunate in having such good instructors. Lord Chesterfield would have instructed him differently.

In the days of Daniel, (as the tradition says,) the wise men were ordered by the king to declare what was the strongest thing on earth. Each man brought in his answers; one said *wine* was the strongest, another mentioned *women*; Daniel declared that TRUTH was the most powerful, which answer pleased the king, and the palm of victory was decreed to Daniel.

"Seize, then, on truth where'er 'tis found,  
Among your friends, among your foes;  
On Christian or on heathen ground,  
The plant's divine where'er it grows."

Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart: so shalt thou find favor and good understanding in the sight of God and man. *Prov.* iii. 3.

The lip of truth shall be established forever: but a lying tongue is but for a moment. *Prov.* xii. 19.

Buy the truth and sell it not. *Prov.* xxii. 23. Lie not against the truth. *James* iii. 11. Speak ye every man the truth to his neighbor; execute the judgment of truth. *Zech.* viii. 16.

Lying lips are an abomination to the Lord; but they that deal truly are his delight. *Prov.* xii. 23.



*Till we all come in the unity of the Faith.* Ephes. iv. 13.

### SYMBOLS OF CHRISTIAN FAITH.

See on the right, all glorious *Hope* doth stand,  
 And gives to heavenly *Truth* the plighted hand :  
 With Seraph's wings out-spread, *Love* stands between :  
 And binds their hearts with his celestial chain.  
 These are *Faith's* emblems ;—These its Parents three :  
 To produce Faith, *Hope*, *Truth*, and *Love* agree.

CHRISTIAN Faith is represented above, by a union of Truth, Hope, and Love. The hope of heaven is represented by the apostle Paul as the anchor of the soul, consequently Hope is usually depicted leaning on an anchor. She holds Truth by the hand, showing that they must be in close alliance. Truth holds in her hand the Holy Bible as a mirror, whereby sinful men can see the deformity of their hearts. With her right hand, she receives the overtures of Hope ; she tramples under her feet the *mask* of Hypocrisy ; simple and unadorned, she rejects the cloak of dissimulation, and casts aside



all concealment. Love holds the middle place, and strengthens the union subsisting between Hope and Truth. Divine Love is drawn with wings to represent her heavenly origin.

Faith is both created and preserved by Hope, Truth; and Love. This Triad constitutes its efficient cause. Truth is indeed the mother of Faith. Hope assists in its creation, by its expectations and desires; Love nourishes and reconciles, and thus contributes to lay a foundation for Faith.

True faith, as represented in the Scriptures, is always connected with a "good hope through grace." The truths of God's word form the only proper objects for its exercise. Without Love, there can be no good works; and "without works faith is dead." Christian Faith, as described above, is distinguished from the faith of devils, who are said to "believe and tremble" because they have no *hope*; and from the faith of wicked men, who "*love* not the Lord Jesus Christ," and who are consequently "accursed;" and from the faith of the carnal professor, who has sold the *truth* and has pleasure in unrighteousness.

The proper use of faith is to bring us to God, to enable us to obtain the promises contained in the word or truth of God. If Christ had not been moved by *love*, he would not have suffered; if he had not suffered, we should have had no promise of pardon; if we had no promises, we should have no *hope*; if we have no hope, we shall have no saving *faith* in the mercy of God. Christ is set forth a refuge for sinners, he saves all who flee for refuge to the *hope* set before them; but those only who believe in him, flee to him. Faith then is an instrument of salvation; "by grace are ye saved through Faith."

The sinner hears, and gives credence to the Faith of God: the terrors of the Almighty take fast hold

upon him; his sins weigh him down to the dust: but hark! the voice of heavenly love is heard proclaiming: "Come unto me all ye that are weary and heavy laden, and I will give you rest." He looks upward, Hope springs up, he ventures on the Redeemer, "who justifies the ungodly;" his faith has saved him. It is counted to him for righteousness, and being justified by it, he has peace with God, through our Lord Jesus Christ.

A celebrated divine once gave his little child an illustration of the nature of Faith in the following manner. The child had a beautiful string of beads, with which she was much delighted. Her father spoke to her, saying, "Come, my child, throw those beautiful beads into the fire, and I will, in the course of a few days, give you something far more beautiful and valuable." The child looked up into the face of her father with astonishment: after looking for a time, and seeing he was in earnest, she cast her beautiful toys into the fire, and then burst into tears!—Here was Faith. The child believed her father spoke the *truth*; she expected, or had a *hope*, he would fulfil his promises; and confiding in his *Love*, she was willing to obey him though it cost her tears.



*And an highway shall be there, and a way, and it shall be called The way of holiness ; the unclean shall not pass over it. Isa. xxxv. 8.*

### THE WAY OF HOLINESS.

There is a place, a Holy place above,  
 Where Angels holy dwell in light and love :  
 There is a God, a Holy God who reigns,  
 And holy empire over all maintains ;  
 There is a way, a holy way, whose road  
 The holy Pilgrim brings to heaven and God :  
 See ! on that way the holy Pilgrim hies,  
 Nor doubts at last 'twill lead him to the skies.  
 With robes entire, and garments clean and white,  
 He walks with joy along the plains of light.  
 See ! one has left the holy way divine,  
 His clothes are soiled, he wallows now with swine ;  
 Alone, the Pilgrim on his pathway speeds,  
 And leaves th' apostate to his worldly deeds.

SEE where the way of Holiness stands cast up.  
 It is strongly built and conspicuous to all beholders ;  
 a pilgrim is seen walking thereon triumphantly and  
 secure ; his garments are unsullied, and untorn.  
 Down off the way is one wallowing in the mire ;

see how he grubs up the filthy lucre. His garments are rent, and soiled; the beastly swine are his chosen companions.

This is an emblem of Holiness, and of its professors. The upright conduct of the pious, is called, a "way," a "highway," and "*The way of Holiness.*" It is a way of safety, "No lion shall be there," and "the wayfaring man, though a fool, [illiterate] shall not err therein." The Pilgrim pursuing his journey, with his garments unsullied and untorn, denotes the Christian "walking in all the commandments and ordinances of the Lord blameless." "The fine linen, clean and white, is the righteousness of the saints." The man among the swine, signifies an Apostate from God and Holiness; he has "left off to do good;" the love of the world has again taken possession of him; "he has turned as the dog to his vomit again, and as the sow that was washed to her wallowing in the mire."

Holiness in man consists in obedience to the divine commands—in loving God supremely—in loving our neighbor as ourselves. Man, by nature and by practice, is sinful, and sin is superlatively selfish. A selfishness pervades the heart, which is enmity against God. It is not subject to the law of God, neither indeed can be, consequently the love of God dwelleth not in the selfish heart.

Selfishness is the prolific source of every vice; giving birth to oppression, falsehood, injustice, and covetousness; producing outbreaks of the basest passions, such as, envy, wrath, malice, pride, revenge, which end in crimes of deepest guilt.

On the other hand, Holiness is boundlessly benevolent; it embraces God, it embraces the world. It gives to God the sincere worship of an undivided heart.

It gives to man the generous activities of a useful life. The man of holiness is the almoner of a world. The Law of Jehovah is the proper standard of holiness; the Almighty himself the only proper model for study and imitation; therefore, of the man of Holiness it is said, "The law of God is in his heart, none of his steps shall slide." And hence it is written, "Be ye holy, for I am holy." Hence we may learn that the subject is one of great importance, since whatever we may possess beside, without holiness, no one shall see the Lord; it is the wedding garment which renders the guest welcome at the marriage-supper of the Lamb; it is the fine linen, clean and white, which is the righteousness of the saints. Thus it signifies a preparation for eternal glory.

Holiness and happiness are divine sisters; twins, always seen together. God has stamped the seal of his approbation on every thing approaching to innocence and purity; it is seen in nature—the roar of the lion, the fierce howling of the wolf is the language of disquietude and of blood, striking terror into the boldest heart; while the cooing of the turtle dove, the bleating of the fleecy lamb, speak the language of innocence and peace. We may visit the mansions of the rich, the castles of the powerful, or the palaces of kings, yet if holiness be wanting, in vain do we search for happiness. It is not there.

We may visit the abodes of the poor, the cottage of the afflicted, the hovel of the dying. If we find the inmates in possession of holiness, there also we find happiness; poverty does not expel her, affliction does not drive her away, death even cannot pronounce a divorce; united are they in life, undivided in death, inseparable to all eternity.



that held in Nice, in the year of our Lord 325, and ending with that of Trent, which began in the year 1545, and closed in 1563, with many others. There are also the writings of the "Fathers," from those ascribed to Barnabas, but considered spurious, downward. Then there are Creeds without number, both of ancient and modern date; next follow the various isms of the day, that set themselves up against the word of God. These are all placed on one scale; the Bible is now brought and placed on the other, when lo! "Creeds, Councils, Fathers, and 'isms" are but as the dust of the balance. Lighter than vanity, they fly up and kick the beam; one Bible outweighs them all.

This emblem is designed to show the authority of the Bible over the doctrines and commandments of men. When the lion roars, the beasts of the forests keep silence; when Jehovah speaks, the inhabitants of the world ought to stand in awe. During the space of fifteen hundred years, God uttered His voice in the ears of the children of men. He has declared his will, and sanctioned such revelation by the repeated manifestations of his almighty power. He employed holy men as the authorized recorders of his laws; and closed the whole with the denouncement of a curse against all who should add to, or diminish therefrom.

Notwithstanding this, there have been men in all ages who have set up their will against that of the great Jehovah. They have made a record of the same, forbidding what God has commanded, and ordaining what God has prohibited. Thus, by their traditions, they make void the laws of the Eternal. What folly is this! what blasphemy! what rebellion! The words of the Lord are tried, pure, and everlasting; those of man are short weight, corrupt,

and are passing away. By the laws of God, not by the opinions of men, we shall be judged at the last day.

Terribly has the curse fallen upon those who have established human opinions in opposition to the Word of God; witness the Jews, who, since the fatal overthrow of their city, have been vagabonds over all the face of the earth. Witness the poverty, ignorance, and misery of those parts of the world where human creeds prevail, and where the Bible is rejected; yea, witness in the case of every man who substitutes his will for God's. To the law and to the testimony, if they speak not according to this word, it is because there is no light in them.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. *2 Tim.* iii. 16.

Search the Scriptures. *Matt.* xxii. 29.

We thank God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is of truth, the word of God. *1 Thess.* ii. 13.

Ye shall not add unto the word which I command you, neither shall ye diminish aught from it. *Deut.* iv. 2.

If any man shall add unto these things, God shall add unto him the plagues that are written in this book. *Rev.* xxi. 18.





*So run that ye may obtain. 1 Cor. ix. 24.*

### THE CHRISTIAN RACE.

Behold ! the race-course here before us lies ;  
 See ! many running for the glorious prize ;  
 Some sweat and toil, and maugre all their pains,  
 Small is their progress, smaller still their gains.  
 With weights oppress'd, of sordid gold and care,  
 They run awhile, then give up in despair.  
 But one is seen whose speed outstrips the wind,  
 The laggards all he quickly leaves behind ;  
 Conform'd to rule, he casts all burdens down,  
 And presses forward to receive the crown.

IN his exhortations to Christians, the great apostle of the Gentiles very often alludes to the Olympic games. These games were celebrated in different parts of Greece, particularly on the isthmus which joined the Morea to the main land ; hence called the Isthmian exercises. They were held on the banks of the river Alpheus, near Olympia, a city of Elis. They were considered of so much importance, that from the period of their first regular es-

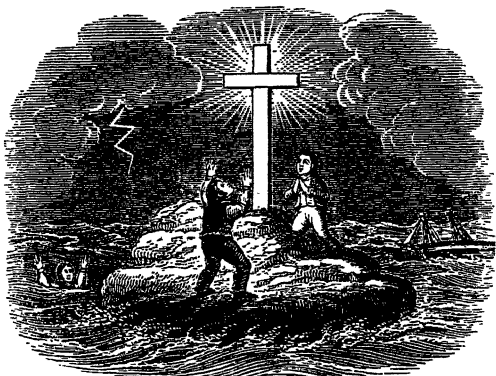
tablishment a new era of reckoning time was constituted, just as we reckon from the birth of Jesus Christ. Each Olympiad consisted of four years; hence they dated events from the first, second, third, or fourth year of any particular Olympiad. The first Olympiad commenced 776 years before the Christian era. These exercises consisted of five different kinds, viz : boxing, wrestling, leaping, the quoit, and racing. We confine ourselves to the illustration of the latter. The celebration of the running match excited great interest. Hence, the preparation for these festivals was very great. No man could become a candidate for the prize unless he bore a good character, and regularly exercised himself ten months previously, according to the rules prescribed.

The rules were very severe : a strict regimen had to be observed—unpalatable food to be eaten—abstinence from all luxuries—exercises were to be continued through all weathers, and we know not what besides. And now the grand day has arrived ; the judge is appointed, having been previously sworn to deal impartially—the race-course is cleared—the place of starting fixed—the judge takes his seat at the goal, or end of the race-ground, and holds in his hand the crown of olive, or of laurel, destined to grace the victor's brow ; officers are appointed to keep order. The city is emptied of its inhabitants—all the principal men are there. The candidates make their appearance ; every eye is fixed upon them ; every heart is in motion. Divested of all needless clothing, sometimes naked, they await the signal ;—'tis given—off they start. Not a whisper is heard among all that multitude ; with intense interest they watch the runners as they pass along. A shout is heard. The victor

returns, like a triumphant conqueror, drawn in a chariot of four, wearing the crown of victory, and is everywhere greeted with the acclamations of the people.

Religion is compared to a race; the *stadium*, or race-ground, is the path of piety leading through this world to the next; the runners are those who profess religion; the officers appointed to keep order, the ministers of the gospel; the spectators, men and angels; the judge, the Lord Jesus Christ; the reward, a crown of righteousness.

Let us imagine a company of young persons just commencing the Christian race. They set off together; the directions are given to all, they are four in number: 1. *Be sure to lay aside every weight*; 2. *Relinquish the besetting sin*; 3. *Exercise patience*; 4. *Look to Jesus*. They go along pretty well for awhile. Soon one is seen lagging behind. What is the matter? He has too much weight about him. Another drops off; his besetting sin has prevailed. A third is missing; what ails him? O, he is out of patience—with God, himself, and everybody besides. Some follow the directions—persevere to the end, and obtain the prize. But mark: of those who run in the Grecian games, *one* only could receive the prize. In the Christian race, all may run so as to obtain. The judge there was sometimes partial; the Christian's Umpire is the "*Righteous Judge*." The successful candidate, after all his labors, obtained only a garland of withering flowers; the Christian receives a glorious "crown of righteousness that fadeth not away."



*In God is my salvation and my glory : the rock of my strength, and my refuge, is in God. Ps. lxi. 7.*

### SALVATION.

Lo ! where amid appalling dangers dread,  
 The rock undaunted lifts its welcome head ;  
 The ship of commerce gayly sail'd along,  
 All hands were merry with their evening song ;  
 When lo ! they scud before a sudden blast,  
 The sails are shiver'd, broken is the mast ;  
 The ship is wreck'd, the storm rolls wildly round,  
 The sinking sailors have no footing found.  
 In drowning plight, stunn'd by the wave's rude shock,  
 The lightning kindly points them to the rock ;  
 The Rock they grasp, and raise themselves on high,  
 In conscious safety bid the storm pass by.

So when mankind were wreck'd on Eden's shore,  
 Loud was the tempest, loud the thunder's roar,  
 Earth, sea, and skies affrighted were, and toss'd,  
 Tumultuous all. Shall man be saved, or lost ?  
 In that wild ocean of despair and dread,  
 The Rock of Ages lifts his lofty head ;  
 The sinner, sinking, stunn'd by Sinai's shock,  
 By Sinai's lightning, now beholds the Rock ;

With glad surprise, more clear his moral sight,  
He sees besides, a cross of heavenly light ;  
The Rock he clammers, to the cross he clings,  
And saved from danger, of *Salvation* sings.

A SHORT time since, and that vessel was sailing calmly and securely over the soft, blue wave. The voice of song arose, and mingled its melodies with the light air around. Home, sweet home, was the theme which gladdened every heart. But ah ! thou treacherous sea ! Thou deceitful wind ! How changed the scene ! The voice of song is departed, joy and gladness are no more. Instead of the music of soft symphonies, are heard the clamors of despair, the thunder's mighty roar—old ocean's harsh sounds, and the howling of the storm. The ship is driven fiercely before the gale, sails are rent, one of the masts is gone by the board, ruin steers the ill-fated ship ; she strikes upon a reef, the billows roll over her, the crew are washed overboard. Night thickens around with his stormy horrors ; manfully the drowning wretches buffet the waves ; the lightning flings its lurid glare around, and shows them their awful condition ; again it lightens, and they descry a rock, lifting its head above the billows, and promising a place of safety. Hope revives—they swim for the rock, soon “they make it.” See ! they have got upon it. Now they are safe !

The vessel, sailing joyfully and securely before the gale began, may represent the safe and happy condition of our first parents before they were assailed by the storms of temptation ; the drowning mariners denote the deplorable state of mankind since the fall, who are sinking amidst the waves of guilt and wo ; the tempest overhead denotes the storm that howls over the head of every sinner, in consequence of the violation of Jehovah's law. Si-

nai thunders forth its curses, and flashes its lightnings around the sinner's path, in order to show him his weakness, his guilt, and his danger. As the lightning points the drowning sailor to the rock, so the law directs or opens the way to Christ, that the sinner might be justified by faith in the atonement.

The rock, rising in the troubled ocean, affording a shelter from the shipwreck, represents Christ, the Rock of Ages, who has borne all the fury of the storm for man, and who, by his cross, giveth life and light to a dying world. The penitent sinner, feeling himself sinking in the mighty waters, and tremblingly alive to the dangers of the tempest above, and to the more fearful dangers of the rolling waves beneath, escapes to *the Rock*, embraces the cross, and is safe, i. e., he believes in the Lord Jesus Christ, and is saved.

JESUS, lover of my soul,  
Let me to thy bosom fly,  
While the nearer waters roll,  
While the tempest still is high.  
Hide me, O my Saviour, hide,  
Till the storm of life is past,  
Safe into the haven guide,  
O receive my soul at last.



*And having done all, to stand. Ephes. vi. 13.*

### THE CHRISTIAN SOLDIER.

The Christian hero here has made his stand,  
 Obedient to his Captain's great command ;  
 In panoply divine, equipped complete,  
 No danger dreads, no foe he fears to meet :  
 Truth wove the girdle that his loins adorn,  
 This bears him scathless through the battle's storm.  
 A sense of pardon guards each vital part,  
 And forms the Breastplate that defends his heart.  
 For brazen Greaves, obedience he takes,  
 Through thorny paths, his onward progress makes.  
 " Hope of Salvation " is his helmet fair ;  
 Though oft perplexed, it saves him from despair.  
 He wields, and not in vain, a trusty sword,  
 A right good blade it is, Jehovah's word ;  
 The Spirit's weapon, 'twill each knot untie,  
 Each foe disarm, and make Apollyon fly :  
 O'er all the rest he grasps Faith's mighty shield,  
 And onward rushes to the battle-field.

As soon as one enlists himself as a soldier of Jesus Christ, that moment the world becomes his

enemy. It happens to him as it fell out to the Gibeonites; when they made peace with Joshua, the neighboring nations were highly offended, and said to one another, "Come, let us unite our forces that we may smite Gibeon, *for it hath made peace with Joshua and with the children of Israel.*"

But there are other foes more mighty and fearful, against whom he has to contend. Satan, after 6000 years practice in the art of destroying souls, is a powerful opponent. "He goeth about as a roaring lion, seeking whom he may devour," for we wrestle not against flesh and blood—merely—but "against principalities, against powers, against the rulers of the darkness of the world, against spiritual wickedness in high places." "Wherefore," on this account, "take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

There are two kinds of armor, offensive and defensive; one to attack the foe, the other to protect ourselves. It is remarkable, that but one weapon is mentioned by the Apostle as belonging to the *offensive* kind, viz., the sword; all the rest are defensive. Among the Grecian warriors there were at least nine different weapons with which they assailed their enemies, yet the Apostle thinks that for the Christian this is enough.

The Captain of our salvation has provided us with all that is necessary for the Christian warfare. Is our head exposed to the assaults of the devil, he has furnished us with a "helmet" to guard it; this is called in another place, the *hope of Salvation*. This good hope prepares the soldier for the warfare, upholds him in it, and brings him off a conqueror. Is the heart liable to be pierced, there is a breastplate provided to protect it, it is the *breastplate of Righte-*



ousness; this is a consciousness not only of his own sincerity, but also of his favorable acceptance with God. He feels that he is honest in his profession of attachment to the Saviour, and that Christ, his Captain, acknowledges him for a true soldier.

The feet being exposed to injuries, a pair of brass boots are given to protect them. It would not have answered any good purpose to protect the head, oftentimes, unless the feet likewise were provided for. If the feet were wounded, the soldier could not stand to fight the foe, neither could he pursue him if conquered. The greaves simply prompt obedience to the Captain's commands; with this, rough places become as plain, and the crooked as straight.

The girdle is given to keep the rest of the armor in its place, and to strengthen the loins. "*Truth*" accomplishes this for the Christian soldier. By this he discovers *who* are his enemies, their mode of attack, and the best way to resist them. A shield also is provided; it is called the *shield of faith*, by which he is able to quench all the fiery darts of the evil one. Finally, a sword is put into his hands; with this he is to inflict deadly wounds on all his foes; it is called the *Sword of the Spirit*, because the word of God was inspired by the Holy Spirit. "Wherewithal shall a young man cleanse his way but by taking heed thereto according to thy word?" By the clear instruction, by the powerful motives, and by the glorious encouragement of the word of God, the Christian soldier puts all his foes to flight.



*Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Matt. vii. 14.*

### THE STRAIT AND NARROW GATE.

The gate contracted, here is brought to view,  
 And narrow path that runs directly through.  
 One there is seen, who strives with all his might  
 To pass the gate that leads to heavenly light;  
 Strong drink, the deadly dram, is cast away,  
 And on his knees, devout, begins to pray.  
 Self-righteousness to enter next proceeds,  
 Alas for him! how heavily he treads!  
 His weary back a monstrous burden bears  
 Of legal deeds, and unavailing prayers.  
 He cannot enter, for the gate is small,  
 He must unload him, or not pass at all.  
 Dives has fallen, gone quite off the track,  
 And on the wicket gate has turned his back.  
 Another, heedless of Jehovah's laws,  
 Dreams he can enter with the world's applause:  
 Honor and glory, pomp of things below,  
 Can never through the straitened passage go.  
 Thus sinners all—to sensual pleasures given—  
 Remain excluded from the gate of Heaven.

THE first object presented in the group is, a re-

formed drunkard. See! he has thrown away strong drinks; he is determined to agonize—to enter in at the strait gate. Many tipplers seek to gain admission, but it will not do; over the gate is written in characters of living light, “No drunkard shall inherit the kingdom of God.”

The next figure shows a man professedly in the strait and narrow way, but he has such a large mass, or bundle of self-righteousness on his back, it will be seen at the first glance that it is impossible for him to get through the gate or passage. “All our righteousnesses,” which we may bring with us when seeking salvation, “are as filthy rags;” and the more we have of them, the more impossible it will be for us to enter the strait gate. Man, in order to be saved, must feel himself to be a sinner; he must feel his poverty, and like the man seen in the engraving, must get down on his knees, in order to enter into the gate of life.

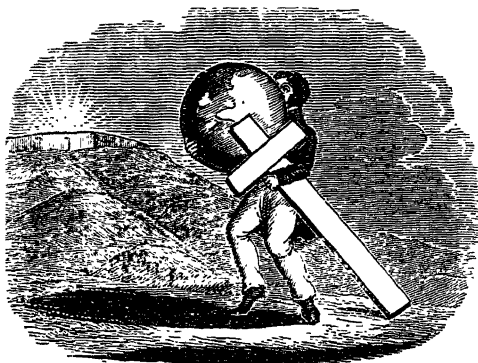
St. Paul, when a Pharisee, had a large load of self-righteousness, but when he became a Christian he discarded it; he desired to be found in Christ, saying, “not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.”

Partly in the background is one who has fallen from the narrow way. This represents a lover of money; one who has committed “guilts, great blunder,” and who is now a laughing-stock for devils. They that will be rich fall into temptations and a snare, which drown men in perdition. O that men were wise! O that they would attend to the words of Christ: “Ye cannot serve God and mammon; verily it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God.”

The last depicted is one who is carrying worldly honor and glory ; who foolishly thinks he can love God and the world together. No man can serve two masters of opposite interest. "How," said Jesus, "can ye be saved who seek honor one of another, and not the honor which cometh from God only."

Perhaps it was on one of those beautiful evenings of surpassing loveliness, seen only in the Holy Land, that the Blessed Redeemer delivered his unexampled lessons of benevolence and wisdom from the mount made sacred by his presence. Then Jesus opened his mouth and taught them, saying, "Enter ye in at the strait gate ; strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it." By which words the Saviour would have us to understand the nature and requirements of Religion. Its nature—that it consists in a change of heart. Its requirements—that we do justly, love mercy, and walk humbly with the Lord.

Hence, by the "strait gate" we may learn that compliance with the first table of the Law is intended, viz. : Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength. By the "narrow way," obedience to the demands of the second table is enjoined, viz. : Thou shalt love thy neighbor as thyself ; or, as it is expressed by the Saviour, more copiously—"Therefore, all things whatsoever ye would that men should do unto you, do ye even so to them." As no man can love God, as required, without a change of heart, so neither can any one—Do unto others as he would they should do unto him—unless he first love God, for "he that loveth not his brother abideth in death."



*Ye cannot serve God and mammon. Matt. vi. 24. — A double-minded man is unstable in all his ways. James i. 8.*

### DOUBLE-MINDEDNESS.

See the professor laboring, but in vain,  
 The world and cross together to sustain ;  
 The globe is in his right hand dexterous found,  
 His left the cross drags sluggish on the ground ;  
 In vain for him appears the narrow way,  
 The world has led him from the path astray :  
 In vain for him shines forth the heavenly light,  
 The world has risen and obscured his sight ;  
 Two minds he has, both he may call his own,  
 Sometimes they lead him up, and sometimes down ;  
 Like doubtful birds, that hop from spray to spray,  
 His will is never at one certain stay :  
 Too late he learns, with deep regret and pain,  
 He loses both who more than one would gain.

HERE is seen a man staggering under two heavy burdens : a globe, which represents the world, and a cross, that represents the Christian religion. His knees totter and tremble beneath the cumbrous load. The cross is the badge of his profession,

which he holds, or rather drags along, with his left hand ; this shows that religion is only a secondary concern with him.

In his *right* hand he carries the globe. The right hand being the most dexterous, shows that the practical part of his life is employed in securing the world, notwithstanding his profession. He has succeeded so well that the globe has got uppermost. It monopolizes his attention, and controls his movements. It has turned his feet from the narrow way ; it has hid from his view the glorious light of the heavenly city. In going down hill, the cross slips out of his left hand, he stumbles over it, and falls, the globe falls upon him, and grinds him to powder.

This emblem needs but little illustration. It shows the folly and end of a double-minded man. The fabled Atlas, who carried the world on his shoulders, attempted nothing, accomplished nothing, compared with the man who labors to secure both this world and the next ; he has two souls, or minds, which govern him by turns ; but in the end, the worldly principle prevails. His folly consists in trying to do what is in itself absolutely impossible—what no man ever did or ever can do. God himself has separated the world from the cross ; what God hath separated, no man may bring together ; the nature of the gospel forbids such union. Its influences, doctrines, precepts, objects, tendencies, and final issues are all opposed, and contrary to the principles, maxims, practices, and interests of this world.

In the gospel, provision is made to renew the heart, and to enable man to set his affections on things above, not on things on the earth. The cross is as much as any man can carry, let him have as much grace as he will. If any doubt remains, Christ, the great Umpire of all disputed claims of

this kind, has pronounced the decision: "*No man can serve two masters*"—"Ye cannot serve God and mammon."

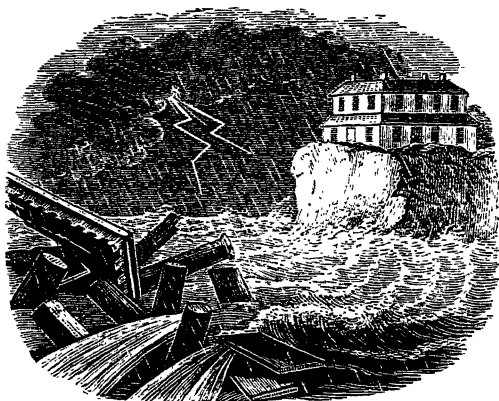
The double-minded man is unstable in all his ways; sometimes he is seen among the disciples of Christ, then again he appears following the course of this world. He takes no comfort in religion, and none in the world. Every thing connected with him is double; a double curse rests upon him wherever he goes. True Christians are ashamed of him; the ungodly despise him; he is a laughing-stock for devils; his own conscience reproaches him; his own family upbraids him; and a double punishment will be the portion of his cup forever.

The mad prophet Balaam is a remarkable instance of double-mindedness. In profession, he would be a prophet of Jehovah; in practice, he followed and "loved the wages of unrighteousness." Despised by the people of God, to whom he was a stumbling-block; despised and reproached by Balak for his indecision, he died under the weight of a double curse, and left his name a proverb of reproach and shame.

Choose you this day whom ye will serve. *Joshua* xxiv. 15.

How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him. 1 *Kings* xviii. 21.

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. *Rev.* iii. 15, 16.



*And the rain descended, and the floods came, and beat upon that house ;  
and it fell not : for it was founded upon a rock. Matt. vii. 25.*

### THE HOUSE FOUNDED ON A ROCK.

Lo ! on a rock, the wise man marks his plan,  
Its deep foundations, closely he would scan ;  
Though gentle zephyrs breathe through summer skies,  
He knows that storms wide wasting may arise ;  
On solid base his building rises fair,  
And points its turrets through the ambient air.  
With tranquil joy, his eyes delighted, greet  
The beauteous fabric furnished and complete ;  
In conscious safety makes it his abode,  
His duty done, he leaves the rest with God.  
But soon dark clouds o'erspread the troubled sky,  
And soon is heard the voice of tempest high ;  
Deep rolls the thunder, rains in torrents pour.  
And floods tumultuous beat with deafening roar.  
Floods, rain, nor thunder, nor rude tempest's shock,  
Can harm the house—'tis founded on a Rock.

Not so the simpleton who built on sand,  
And wrought his labor with penurious hand ;  
'Midst howling tempests, and loud thunder's roar.  
His house—it vanish'd, and was seen no more.



A WISE man, desiring to build a house for himself and family, sees many very pleasant and romantic lots: he is tempted to choose a delightful situation, but he remembers that the country is often visited with violent storms, that hurricanes are frequent, and that the rivers frequently overflow their banks, and sweep away bridges, houses, cattle, and inhabitants, all together. This makes him cautious. He sacrifices what is merely ornamental for what is useful and essential. He fixes upon a rock for the site of his mansion. He builds in such a manner that his house looks like a part of the rock itself, it is so imbedded within its shelvings. When all is snug and complete, he enters his new dwelling, thankful that he has been enabled to finish it. In a little while, one of those storms come on so common to the country; the rains descend, the winds blow, the floods beat against the house, but it stands unmoved. All night the tempest lasts; at length morning comes; the son of wisdom opens the door and goes forth, like Noah when he left the ark after the waters of the deluge had abated. He looks around: all is desolation except his own house. At a little distance from him he discovers some of the fragments of his neighbor's house. The foolish man had studied only ease and present convenience; he chose a showy place, but the foundation was sandy. The hurricane swept them all away together.

The house on the rock, and its builder, is an emblem of the man who hears the word of God and keeps it. He makes the word of God a ladder by which he climbs to heaven. Beginning at repentance, he goes on to faith in our Lord Jesus Christ, then to holiness; thus he mounts from faith to faith, till finally he reaches glory.

Observe, it is not the person who hears, or under-

stands, or remembers, or believes, merely, the word of God; but the DOER, that is, the prudent or wise man. He fastens on the Rock of Ages: Christ is his foundation, where, in obedience to the word, he has fled for refuge; hence, he is protected against all the storms of earth and hell.

“To *obey* is better than sacrifice, to hearken than the fat of rams.” The word of God is compared to seed, which, if received in good ground, beareth much fruit. As the seed requires that the ground should be prepared, watered, weeded, etc.; so the word requires that it should be received with attention and nourished by meditation, much prayer, and faith. No one can enter the kingdom of heaven unless he is a disciple of Christ; but he is not a disciple unless he bringeth much fruit. He, and he alone, that *doeth* the will of God shall abide forever.

A person having just returned from church, was met with the following exclamation: “What, is it all done?” “No, by no means,” was the prompt reply. “It is all *said*, but not all *done*.”

For not the hearers of the law are just before God, but the doers of the law shall be justified. *Rom. ii. 13.*

But be ye doers of the word, and not hearers only . . . . .  
a doer of the work, this man shall be blessed in his deed.  
*James i. 22, 25.*

If ye know these things, happy are ye if ye do them. *John xiii. 17.*



*Seest thou a man wise in his own conceit? There is more hope of a fool than of him. Prov. xxvi. 12.*

### SELF-CONFIDENCE.

See how Self-confidence his friend doth treat,  
Nor heeds the danger from beneath his feet :  
With head erect, he proudly stalks along,  
The warning voice is but an idle song ;  
As to the precipice he draws more nigh,  
His friend yet louder lifts his voice on high,  
But deaf and blind, he neither sees nor hears,  
From friends or foes he nothing wants, or fears ;  
He " knows, and that's enough—all right," when lo !  
At once he falls into the gulf below :  
Adown the rocks he tumbles o'er and o'er,  
And sinks in darkness, to arise no more.

THE engraving shows a traveller in the greatest peril. He is on the brink of an awful precipice ; he knows it not. But this is not the worst of his case : he is confident in his knowledge, and that he is fully prepared for every emergency, although he has not examined any book of roads, or any charts, or maps, nor has he made inquiries of others who

have travelled these parts before him. A friend is seen who endeavors to apprize him of his danger; he calls to him, but he turns a deaf ear to his remonstrances, and still proceeds. As he draws near the fatal brink, his friend, knowing his danger, exerts himself to the utmost to have him stop—to listen—but for one moment; but no, he has no need of advice—he goes. The ground, which is hollow, gives way beneath his feet, he falls, and is instantly dashed to pieces. The name of the man is “*Self-confidence*.”

The moral of this is, that dangers stand thick all through the path of human life; dangers such as the lust of the flesh, the lust of the eye, and the pride of life, with their numerous attendants. False doctrines also, the tendency of which is to destroy the happiness of mankind, prevail. They are covered with a flimsy garb, which deceives superficial observers.

Moreover, youth is presumptuous, self-willed, and self-confident. They are too much inclined to follow the light which their own vanity has kindled. But their self-confidence does not remove the dangers from their path, nor render them invulnerable. But man is ignorant—how shall he know? Helpless—what shall he do? If any man lack wisdom, let him ask of God. “Do” ponder well the paths of thy feet. Lean not to thine own understanding. He that trusts to his own heart is a fool. In all thy ways acknowledge God; he will direct thy paths. Here, then, is the conclusion of the whole matter; imminent perils surround the youth, but the greatest of all perils is the danger of trusting to his own heart. Lean upon God, and all will be well. Though weak and ignorant, yet God is wise and strong, able to guide and preserve all those who trust in him.

The mariner who should put to sea without chart or compass, trusting to his own knowledge, would, without doubt, on the first stormy night, repent heartily of his folly. O how much greater is the folly of those who, trusting to self, neglect to use the lamp of God's truth, or to seek the enlightening influences of his Holy Spirit, or to follow the advice of the wise and good.

The case of Pharaoh, the Egyptian monarch, affords a striking example of self-confidence. When the children of Israel had left the house of bondage, and were well on their journey towards the land of promise, the king, confiding in his strength, exclaimed: "I will pursue, I will overtake," and presumptuously set forth for that purpose. Each recently received plague remonstrated, and forbade the rashness of the monarch; but all in vain. On he rushed, even to the division of waters. In his self-confidence he engaged in battle with Jehovah, God of Armies. The conflict was of short duration; the arm of the Lord prevailed; Pharaoh and his men of war were swept away with the waters of destruction.



*Thy word is a lamp unto my feet, and a light unto my path. Ps. cxix  
105. The Lord God is a sun and shield. Ps. lxxxiv. 11.*

### THE SUN OF TRUTH.

Lo! on a path that through the mountains sweeps,  
And climbs their summits, and descends their deeps,  
The Sun pours wide his bright diffusive rays,  
And shows two travellers on their different ways;  
His shade behind, his pathway always bright,  
One travels forward with increasing light,  
Till equatorial o'er his head it burns,  
And all of shadow into day it turns;  
The other turns upon the sun his back,  
His lengthening shadow darkens all his track;  
Which now not seen, he turns him from the right,  
And ends his journey in the realms of night.

SEE where, among the mountain heights, a long straight path stretches itself till it is lost in the distance beyond. The sun pours wide his rays of living light, illuminating the path, and shedding lustre all around. Two travellers are pursuing their different routes. One advances toward the sun; his

shadow is behind, his path is bright before him. As he proceeds his shadow diminishes, while his path grows brighter and brighter, until, directly overhead, the sun pours the full tide of its glory upon him, and the whole of the shadow disappears.

The other has turned his back upon the orb of day. See, he follows his own shadow. It darkens his pathway before him. Now he leaves the track; his shadow lengthens more and more; he wanders into sunken labyrinths, and finally loses himself amidst the darkness of night.

This emblem represents the moral world. The sun designates the Sun of Truth. The travellers denote, first, those who follow the light: their path shines brighter and brighter unto the perfect day; their souls become enlightened, vivified, and purified; darkness disappears, and heavenly light shines on their souls forever. Secondly, it signifies those who turn their backs on the light, and who, as they journey, wander farther and farther from his bright beams; their path becomes darker and darker; their shadow lengthens as they proceed, until, having forsaken altogether the way of truth, they lose themselves among the wilds of error, and perish in the darkness of everlasting night.

Where shines the Sun of Truth? In the Holy Bible. The Scriptures are a "light" to the weary traveller, illuminating all his goings, pointing out his proper path, and showing where the mountains of error lift up their desolating heads. This Sun of Truth shines on the traveller himself. It discovers his ignorance, guilt, danger, helplessness, and, at the same time, his immortality. Again it shines, and he beholds Calvary, with all its weeping tragedies. It reveals to him now his "wisdom, justification, sanctification, and redemption." Where shines the Sun of

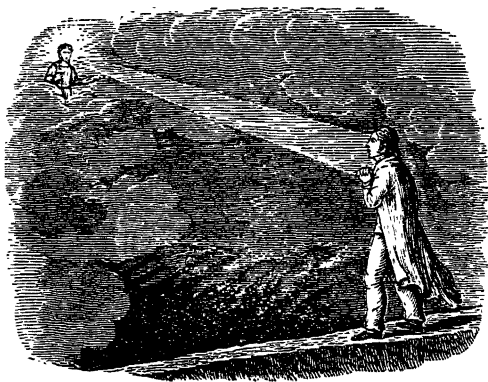
Truth? In the person of Jesus Christ. He who wisely uses the light of the Scriptures, will be led to contemplate Him who is the "Light of the world," "the Sun of Righteousness," "the Splendid Glory of Jehovah," "the Way, the Life, and the *Truth*."

The Christian, following the light of the glorious Sun of Truth, discovers ever-opening mines of richest knowledge. Fountains of living waters roll their treasures at his feet. Trees of Life overhang his pathway, and drop into his lap their golden stores, till at length he beholds the opening gates of the New Jerusalem,

Where Light and Truth their mystic powers combine,  
And o'er the realms of Love forever shine.

The infidel, turning his back upon the light, walks in the vain shadow of his own opinions. Darker, and yet more dark, the shadow grows; he waxes worse and worse; one truth after another is given up—one lie after another is embraced; farther and farther he wanders from God and bliss, and finally he takes his fearful "leap in the dark," and finds himself, contrary to his expectations, in outer darkness, where there is weeping, and wailing, and wo.





*Unto the upright there ariseth light in the darkness. Ps. cxii. 4.——  
Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me. Ps. xxiii. 4.*

### LIGHT IN DARKNESS.

Lo! where the Christian walks in darkest gloom,  
As though enclosed in some monastic tomb;  
And clouds of darkest night surround his head;  
A Pall, like that which canopies the dead;  
His path lies through the palpable obscure,  
Nor can he yet discern an open door;  
Yet he's resolved to penetrate his way,  
Nor doubts but darkness will be turned to day:  
To Christ he prays, the light of mortals here;  
And Christ, the light of mortals, shines out clear,  
Full on his path, pours down the heavenly light,  
And on he goes, with vigor and delight.

THE engraving represents a Christian walking through a dark and shadowy vale, wherein is no light; the mantle of darkness encircles him, the pall of the grave has enfolded itself around him. Nevertheless, his path runs directly through it; he knows not what dangers may lie in the midst; he knows

not when, or where the end may be. No chink, outlet, or open door presents itself to him, yet he is determined to persevere; it is the path of duty.

Addressing himself to his work, he addresses himself also to his Master; he calls on Christ, whose he is, and whom he serves; the Saviour shows his bright and glorious countenance; the light of his glory falls full upon the traveller; the reflection irradiates his pathway, all is light. He goes on his way rejoicing in the Lord.

Every Christian must at times pass through the valley of tribulation. Mental anxiety, sickness, loss of friends, poverty, persecution, death—with many other things—make the materials of the valley of tribulation. The Blessed Saviour has said that all who live godly must pass through this valley. And again, through much tribulation ye must enter into the kingdom of God. And John the beloved, looking with wonder at the glory of some who were seen before the throne of God, was informed by the angel, that they were those who had come out of great tribulation.

But Christ is the light of the world, the *Sun* of Righteousness, the source from which all intellectual and spiritual light is derived. Wherefore God our heavenly Father says to us, Awake thou that sleepest, arouse from the dead thou that dwellest among the tombs, and Christ shall give thee light. But to the Christian passing through the dark valley of trouble, he says, Arise, shine, *thy* light is come, and the glory of the Lord is risen on thee. To the disciple of Jesus this light indeed belongs, and much he needs it in his pilgrimage. To him it is given by promise. To the upright there ariseth light in darkness; light is sown for the righteous, and gladness for the upright in heart. The light of

knowledge, the light of consolation, the light of holiness, and the light of eternal glory, are the Christian's inheritance, in and through Christ Jesus. Without Christ all is darkness, wretchedness, and death. With Him all is Light, Life, Love, and Peace.

Stephen was a good man, yet he had to pass through the valley of tribulation. Perhaps he was more highly favored than any other man in similar circumstances; probably this was on account of his being the first Christian martyr—the model for all succeeding martyrs. He looked up through the clouds of persecution that surrounded him, and saw "*the glory of God and Jesus*;" he could not keep silent; "Behold," he cried, "I see the heavens opened, and the Son of man standing at the right hand of God." The glorious light shone in him, and through him, and around him; he looked as an angel of the Lord.

In darkest shades, if he appear,  
My dawning is begun!  
He is my soul's sweet morning star,  
And he my rising sun.

The opening heavens around me shine  
With beams of sacred bliss,  
While Jesus shows his heart is mine,  
And whispers, *I am his!*

My soul would leave this heavy clay,  
At that transporting word,  
Run up with joy the shining way,  
To embrace my dearest Lord.

Watts.



*He heapeth up riches, and knoweth not who shall gather them. Psa. xxxix. 6.—A rich man shall hardly enter into the kingdom of heaven. Matt. xix. 23.*

### THE WORLDLING.

Lo ! where the worldling, with his gathering rake,  
 Performs his task, the glittering dust to take ;  
 Devoted man ! with many cares oppressed,  
 Gold he collects, to ease his aching breast.  
 The fool's insignia he most truly bears,  
 He but increases what he mostly fears :  
 As dropsied patients, who with thirst are faint,  
 Drink and are dry, and strengthen their complaint.  
 While in this grovelling, melancholy plight,  
 Religion comes, a messenger of light ;  
 Mercy's blest Angel has from heaven come down,  
 She meets the worldling and presents her crown ;  
 " Behold," she cries, " the diadem I bear,  
 Enriched with gems such as bright Angels wear,  
 Yield then to me, first lay thy muck-rake down,  
 Bear thy brow upward, and receive my crown."  
 The worldling, stupid, toils and rakes away ;  
 Still looking down, he rakes from day to day ;  
 Himself his foe he lives, and greatly poor ;  
 And dies remembered as a fool—no more.

THE engraving represents a man hard at work ; he holds a rake in his hand, with which he gathers dust and rubbish together. The yellow shining dust is called gold ; he is altogether absorbed, lost, as it were, in his employment. He kneels down to his work ; this shows his devotion to the object of his affections. For this grovelling work he has forsaken all intellectual and religious pleasures ; all social and domestic happiness. He is a poor man, although he has a great deal of that hard shining dust you see lying there ; he is craving after more ; he is in want, therefore he is poor ; he is a *miser*, therefore he is *miserable*. The poor man is altogether beside himself.

The bright lovely one bearing a starry crown is *Religion*, daughter of the skies ; she has many attendants, who are concealed at present ; she has come a long way to meet the poor man ; she looks upon him with compassion ; she sees his miserable condition, she knows his great folly. Addressing him, she says : “ Poor soul, why labor you for the dust which perisheth ? Why do you spend your strength for naught ? Hearken unto me and I will give you riches, more abundantly than earth can give, and lasting as eternity. Look up, poor man, behold this crown, beautiful and glorious ; it contains the riches of a million of such worlds as this, and the happiness of ages upon ages ; throw by your rake and be happy.” Worldling, for that is the name of the infatuated mortal, takes no notice whatever. He still continues at his task ; there is no voice nor any that regard. And Religion, after waiting a long time, departs and leaves him to his folly.

They that *will be rich*—though by means ever so fair—fall into temptation and a snare, which drown

men in *perdition*. Youth, beware ! when men neglect to employ the talent of wealth according to the will of God, he gives them up to the *love* of it, and they become fools, intoxicated with the alcohol of mammon. The worldling lives in the world as though he was never to quit it. Bound for eternity, he makes no preparation for the voyage—going to the Judgment, and before a holy God—and continues unrepentant and polluted. He is treasuring up, what ?—gold ; what else ? wrath against the day of wrath. The love of money, an evil disease, has taken hold upon him ; the more he adds, the more he feeds the disease ; like persons with the dropsy, who drink and are still dry. When Garrick, the actor, showed Dr. Johnson an estate he had lately purchased, Johnson remarked : “ Ah ! it is these things that make death dreadful.” But the love of money makes life miserable. The Roman citizen, Apicius, after spending some 800,000 pounds, and finding he was worth only about 83,000, fearing want, ended his life by poison.

But the worldling heapeth up riches, and knows not *who* will gather them. Cupidus, with great labor, accumulated a great estate, and dying, left his wealth to his two sons, Stultus and Effusio. Stultus had in a little time to be placed under guardians, who spent his money for their own pleasures. Effusio squandered his patrimony in riotous living, and died in a lunatic asylum.



*If any man will come after me, let him deny himself, and take up his cross and follow me. Matt. xvi. 24.*

### THE CROSS-BEARER.

Dear reader, o'er this sacred emblem pause,  
 And view the Christian bearing up his cross;  
 Nor steep ascent, nor roughness of the way,  
 E'er makes him halt, or turns his feet astray:  
 Should he in weakness think to lay it down,  
 His strength increases when he sees the crown;  
 His soul enkindles at the glorious sight,  
 His yoke's more easy, and his cross more light.  
 The Cross all hallowed, is the Christian's boast—  
 His watchword, fighting at his arduous post—  
 His true *insignia* as he glides along,  
 Conspicuous, through the pleasure-loving throng;  
 His *royal passport*, sanctioned by the skies,  
 By which he triumphs, and secures the prize.

BEHOLD here the Christian bearing up manfully under his cross. It is a glorious sight. You see him going with his cross up the difficult mountain passes, as well as along the smooth and flowery

plain. View the crown ! It is seen in the distance. Sometimes the clouds gather around it ; in general, however, to the *cross-bearer* the sky is clear ; he can discover the crown glittering in its beauty.

The young Christian will know what this means spiritually. It is not of the Saviour's cross, but of the Christian's own proper cross that we now speak. What is it to bear the cross ? To bear the cross always, is to do right always. It is no less than to fulfil the high commands of the Saviour, under all circumstances. It is to deny, control, and conquer self. It is to watch, pray, and by divine meditation have constant hold upon Christ. It is to glorify God before men by a holy walk and conversation ; forgiving enemies, loving all men, aiming to do them good bodily and spiritually—in a word, it is to follow Christ as far as the disciple can follow his Lord, in piety toward God, in benevolence toward man. When Peter exclaimed, " I know not the man," he laid down his cross. When Paul declared, " I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus," he expressed his willingness to take up his cross, and his delight therein.

'The Christian's proper work is to bear the cross. This is his calling, his trade, or profession. It is the business of a watchmaker to make watches ; it is the business of the Christian to bear the cross as above, at home, abroad, in the shop, in the store, in the market-place, or in the field. By reason of corruption within, of opposition without, of the malice of the wicked one, the burden is sometimes a heavy one, but strength will increase by practice. He has many discouragements, many solicitations to lay it aside. It sometimes presses heavily upon him, but the sight of the crown inspires him with fresh vigor,



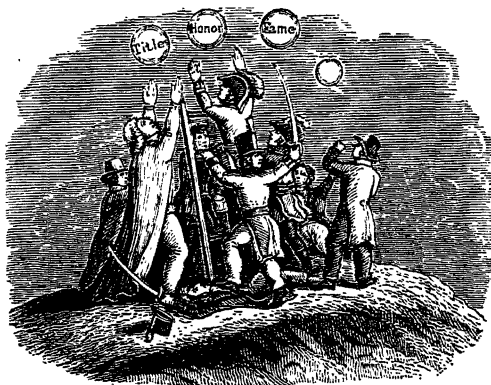
he glows, and bounds along the heavenly road. By the cross, i. e., by his conduct, the Christian is distinguished from the lover of the world. While he bears the cross, the cross will bear him. It will guide him through labyrinths of darkness. As a shield, it will protect him in dangerous conflicts.

Among the Romans, criminals about to be crucified were compelled to bear their own cross to the place of execution; but the Christian bears his to the place of triumph. If it should prove at any time so heavy as to crush him down to death, as did Stephen's, like him he beholds the heavens opened, the King in his beauty, and the crown of celestial glory. He comes off more than a conqueror.

“O may I triumph so, when all my conflict's past,  
And dying, find my latest foe under my feet at last.”

Who suffer with our Master here,  
We shall before his face appear,  
And by his side sit down;  
To patient faith the prize is sure;  
And all that to the end endure  
The cross, shall wear the crown.

In hope of that ecstatic pause,  
Jesus, we now sustain the cross,  
And at thy footstool fall;  
Till thou our hidden life reveal,  
Till thou our ravish'd spirits fill,  
And God is All in All.



. . . . the pride of life, is not of the Father, but is of the world.—*The world passeth away, and the lust thereof.* John ii. 16.—*Man being in honor abideth not : he is like the beasts that perish.* Ps. xlix. 12.

### WORLDLY HONOR.

Lo! here are honors, floating in the breeze,  
 That wafts them changeful o'er the land and seas :  
 The air-inflated bubbles pass along,  
 Attract the gaze, and fascinate the throng ;  
 Away they go, pursuing and pursued,  
 O'erleap all bounds, the legal and the good ;  
 Through fields of fire, and seas of blood and wo,  
 Through broken hearts, and blasted hopes they go.  
 On others' carcass, see ! they strive to rise,  
 And grasp the phantom that before them flies ;  
 In blood-red garb, the butchering knife one bears,  
 Nor friend, nor foe, if in his way, he spares.  
 All this for what ? For what this vast outlay ?  
 This sum infinite, squandered every day ?  
 Of those thus fool'd, some answer in despair,  
*" We clasp'd the phantoms, and we found them air."*  
 Not so the honors that from God descend,  
 Substantial, pure, and lasting without end.

THIS emblem is a representation of the vain pursuits of mankind. Honors, titles, and fame, are borne upon the wings of the wind, which is ever changing, as are the sources from whence worldly honors are derived. Numbers are seen pressing after them with all their mind and strength, and in their haste to possess them, they sacrifice all that is good and holy, all that is benevolent and divine.

One, with his tongue, assails the character of the pious and the wise; another, with his pen dipped in gall, attacks the reputation of a suspected rival; others, as seen in the emblem, hew down with the sword those who stand in their path, and, trampling on the bleeding body of the victim, strive to obtain the object of their desires; while the shrieks of the wounded, the groans of the dying, the tears of the widow, and the sobs of orphans, seem only to add wings to the speed of ambition.

It often costs them much to enable them to accomplish their ends. They expend peace of conscience, ease, and often life itself. Nay, the soul's salvation—the favor of God, eternal life, immortality in heaven, are exchanged for this empty nothing. The peace and happiness of others, of millions, with their lives, fortunes, and destinies, are thrown away for the same worthless object.

Perhaps the reader will say, "Surely, a thing that costs so much must be valuable?" True wisdom condemns such things as valueless, and true wisdom is justified of all her children. The little boy who left his satchel and his school to run after the rainbow, expecting to catch it, was a philosopher compared to the idiots in the picture.

Alexander, called the "Great," bought the title of "Son of Jupiter" for the consideration of many lives of his followers, and enduring much fatigue while

passing through burning and distant climes. After conquering mighty kings and warriors, he attained the pinnacle of honor and fame, and adding to his own dominions the rest of the earth, he became master of the world, and then—he wept, because there were no more worlds to conquer; and, at the age of 32, died in a drunken fit, and was laid in a drunkard's grave. He left his extensive empire a legacy of desolation to mankind.

How different the honors which come from above! The Almighty Saviour, Jesus, hath ascended up on high; he hath received gifts for men—honors, titles, fame—in abundance. The saints, who are the excellent of the earth, God delighteth to *honor*. Angels are their body-guard, the Saviour is their friend. He confers on them the *title* of “Sons of God,” of “Kings and Priests,” who shall possess a kingdom that shall endure forever. Their *fame* is immortal: the righteous shall be had in everlasting remembrance.

The honors of earth come from inconstant mortals; the honors which are spiritual flow from the unchangeable Jehovah. The honors of earth are sought by trampling on the rights of others; the honors of God are sought by the increase of human happiness. Earthly honors are unsatisfactory when obtained; the honors of God fill the soul with bliss. Earthly honors are transitory, like the source from whence they spring; the honors of heaven are abiding like their Divine Author.



*For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. Phil. i. 23.*

### HEAVENLY DESIRE.

Behold the Christian where he doubtful stands,  
Fast bound to Friends by blooming roseate bands;  
He feels the touch of love on earth below,  
And yet to heaven straightway would gladly go;  
For them, more needful longer here to stay,  
For him, far better thus to soar away;

As when safe-anchored in some foreign bay,  
The ship of merchandise may proudly lay;  
The Captain's cleared, with passport, to set sail,  
He longs for home, and courts the coming gale.  
The general interests of the firm demand,  
His longer service in that far-off land;  
He fain would weigh, and homeward point his prow,  
Yet to his duty would submissive bow;  
This done, he'll trip, and loose the flowing sail,  
And homeward scud before the sounding gale.

THE engraving represents an affectionate Father who, though standing on the world, and bound with the strong corde of affection, yet looks upward,

evidently longing to depart and be with Christ, which, as the Apostle says, is far better. Though he may feel this, yet oftentimes he feels strongly bound with the cords of love to remain with the objects of his affection here on the earth, to whom his stay at present seems needful. He, however, does not consider this world as his abiding-place; he has it beneath his feet, he is looking upward, and waiting for his translation to one above.

Thus the Christian stands ready prepared, and longs to depart and be with Christ; but the interests of earth exercise an influence over him and bind him down with the golden bands of affectionate love. When a sinner becomes a saint, his relations become changed, "old things have passed away. Behold all things have become new." A "new heart" is given, filled with love to God and man. A new world is presented full of glorious realities, substantial and eternal. A new God is given, Jehovah is His name. He formerly worshipped the gods of this world. A new Saviour is embraced, who is the "altogether lovely." New companions, the noblest, the wisest, and the best. He is the subject of another King, one Jesus,—the citizen of another city which is out of sight, whose Builder and Maker is God,—the heir of an inheritance, which is incorruptible, undefiled, and which fadeth not away.

No wonder, then, if he should oftentimes desire to depart in order to possess all this happiness. Wandering on earth, "here he has no abiding city;" a stranger and pilgrim as all his fathers were. Nevertheless, he has interests, affections, and duties of an earthly kind; these have a weighty claim upon him, they are connected with God and eternity. The religion of the Bible, while it strengthens the powers of the intellect, and sanctifies the soul, does also

increase the power of natural affection, and makes us capable of the most lively emotions.

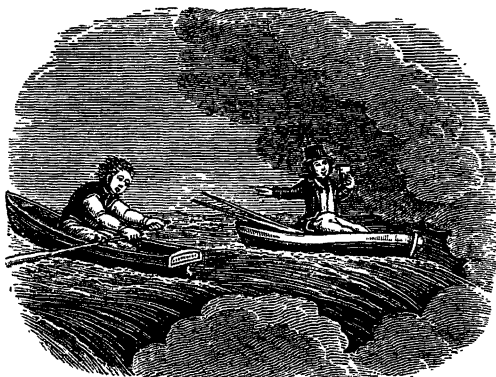
The true minister of the Gospel, like the great Apostle, would cheerfully lay down his work and away to Jesus, but the interests of his master demand that he should stay, and build up the waste places of Jerusalem; therefore he says, "All the days of my appointed time will I wait till my change come."

The pious parent, when visited by sickness, would fain regard it as a call to heaven, but the dear pledges of love are weeping round the bedside, and their youthful state demands a faithful guardian. He can only say, "I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better. Nevertheless, to abide in the flesh is more needful for you; the will of the Lord be done."

"How happy is the pilgrim's lot!  
How free from every grovelling thought,  
From worldly hope and fear!  
Confined to neither court nor cell,  
His soul disdains on earth to dwell,  
He only sojourns here.

"Nothing on earth I call my own:  
A stranger to the world, unknown,  
I all their wealth despise;  
I trample on their whole delight,  
And seek a country out of sight,  
A country in the skies."

*Wesley.*



*Escape for thy life. Gen. xix. 17.—*  
*Ephes. ii. 2.*

### THE FATAL CURRENT.

See ! where the fatal current, broad and deep,  
 Rolls its swift waters down the awful steep ;  
 While from below the steaming clouds arise,  
 And spread and mingle with the distant skies ;  
 Two men, behold ! near the tremendous verge,  
 A moment sinks them 'neath the boiling surge,  
 One rows for life, he pulls with all his strength,  
 And from the danger well escapes at length :  
 The other stops, lays in his oars to drink,  
 While nearer drawing to the dreadful brink ;  
 His jeers and taunts he still persists to throw,  
 And sinks unaided down the gulf below.

THE engraving shows the fatal current hurrying on its rolling waters to the dread abyss ; see where the boiling cataract sends forth its cloudy vapors ; like volumes of thick smoke they rise and mingle with the surrounding atmosphere. On the stream, and near the fatal gulf, two men are seen in their frail barks. The one on the left hand, knowing his dan-



ger, pulls with all his might. Life is at stake ; he stems the current. By dint of mighty, persevering effort, he escapes the vortex, and gets beyond the reach of danger.

The one on the right, careless and unconcerned, suffers his little boat to glide down the stream ; he dreams not of danger. See ! he has laid in his oars, he is drowning thought by drinking the intoxicating draught. He points the finger of scorn at his more thoughtful and laborious companion. Notwithstanding his unconcern, the stream bears him onward ; nearer and nearer he draws toward the awful brink ; on, and on he drifts, till all at once, over he goes ; and sinks into the roaring, boiling gulf below.

The above is an emblem of what follows : The gulf, with its rising curling vapors, may represent the regions of the damned, where the smoke of their torment ascendeth up forever and ever.

The fatal current signifies the “course of this world” leading thereinto—the streams of sin that eventually lead to the gates of death. The man on the left, rowing against tide, represents those who stem the torrents of sin, who oppose themselves to the course of this world, “no longer fulfilling the lusts of the flesh, nor of the mind.” Eternal life is at stake ; they agonize that they may prevail ; they endure to the end, and are saved.

The other, on the right, represents one who is indifferent about salvation, who indulges in sin and folly, and who even ridicules others who are striving to serve God. He endeavors to drown his conscience by drinking larger draughts of sin, and by plunging deeper into crime ; till, carried onward by the ruling powers of evil, he approaches the horrible gulf, into which he falls, and is lost forever.

Dead fish may frequently be seen floating down

with the tide. The live fish alone stem the torrent, and swim against the stream. So those dead in trespasses and in sins, follow the course of this world; they are borne unresistingly down the fatal stream. But those who are alive spiritually, those whom God hath quickened, oppose the torrent, make headway against it, and, by divine assistance, work out their own salvation, full, and forever.

The patriarch Noah had, in his day, to swim against the stream. The floodgates of sin were opened; the turgid waters rolled down with fearful violence; truth and justice were well-nigh swept from the face of the earth. Manfully did he resist the descending torrent. Like a rock, he remained immoveable, and opposed the overflowings of ungodliness. He was preserved.

God himself bore testimony to his righteousness. He was crowned with Divine approbation, and permitted to see the Bow of Promise. At the same time, the multitude, neglecting to stem the tide, were borne away by the waves thereof, "down to the gulf of black despair."

When wildly on rolls sin's broad tide  
To caverns of despair,  
May I be found on virtue's side,  
And meet it without fear.



*Let not the water-flood overflow me, neither let the deep swallow me up.*  
 Ps. lxxix. 15.—*He sent from above, he took me, he drew me out of many*  
*waters.* Ps. xviii. 16.

### SALVATION BY FAITH.

The pleasures of a summer's day prevail,  
 And tempt the youth to hoist the flowing sail:  
 The river, placid, rolls its waves along,  
 He glides exulting, like the notes of song;  
 But soon a cloud, dark, brooding, mounts on high,  
 A tempest threatens, soon it fills the sky,  
 He strikes his sail, and plies the lab'ring oar,  
 If haply he may reach the wished-for shore:  
 Now booming thunders shake the solid ground,  
 And angry lightnings fitful flame around:  
 The rains, descending, now begin to lave,  
 The winds come dancing o'er the rippling wave,  
 The stream still bears him from the distant shore,  
 Appalled he hears the cataract's dreadful roar,—  
 To stay on board is death—he leaps. The wave  
 Still bears him onward to the yawning grave.  
 Just as he reaches the terrific brink,  
 O'er which, if plunged, he must forever sink,  
 The king from his fair palace hastens down—  
 A king who wears far more than regal crown—

He saw his plight, nor feared the thunders' roar,  
He threw the ROPE AND DREW him safe on shore.

A YOUNG man, tempted by the delightful stillness of a summer's day, launches his little boat, and spreads his sail. The light winds spring up, and bear him some distance from the land; but he regards it not; the scenery is lovely, the banks of the river are clad in the beautiful robes of the season; all conspire to make him enjoy his sail. But his pleasure is short-lived: a storm arises—he strikes sail, and attempts to make the shore by rowing, but he cannot succeed. The eddy winds keep him in the middle of the stream; he drifts down to the place where there is a tremendous cataract; he hears the dreadful roaring thereof; his heart sinks within him. What shall he do? To stay in the boat is death; he cannot swim if he leaps out, yet he thinks it is the best course. He jumps overboard; still he continues to drift toward the awful gulf. But just as he is going over, one comes to the rescue. The king, who had been watching him from his palace on the hill, hastens through the pelting storm down to the river-side, and, throwing him a rope, draws him safe to land.

This emblem sets forth the glorious doctrine of Salvation by Faith. The drowning man represents the sinner in his sins. The fearful tempest—the anguish of his soul, occasioned by the terrors of God's violated Law. The forsaken boat—his self-righteousness. The King who flies to his help—the Lord Jesus Christ. Laying hold of the rope—Faith. His arrival on shore—Salvation. And as the individual rescued would most assuredly ascribe the merit of his deliverance to the prince upon the bank, and by no means to himself for seizing the rope, so every sinner saved by Faith will, despising

self, give the glory of his salvation to Christ. As the rope connected the man dying in the waters with the man living on the land, so Faith unites the sinner to Christ. The *power* or ability to believe is the gift of God, but man is responsible for the use of the power. *He must lay hold of the rope.* God does not repent for man, neither does *He* believe for him, yet man has nothing whereof to glory. By grace he is saved through Faith, and that not of himself. God worketh in him both to will and to do.

“With pitying eyes the Prince of Peace  
Beheld our helpless grief ;  
He saw, and O, amazing love !  
He ran to our relief.

“Down from the shining seats above,  
With joyful haste he fled,  
Enter’d the grave in mortal flesh,  
And dwelt among the dead.

“O, for this love, let rocks and hills  
Their lasting silence break,  
And all harmonious human tongues  
The Saviour’s praises speak.

“Angels, assist our mighty joys,  
Strike loud your harps of gold ;  
But when you raise your highest notes,  
His love can ne’er be told.”



*Be not children in understanding. 1 Cor. xiv. 20.*

### SIMPLICITY, OR WANT OF UNDERSTANDING.

Deep in a meadow of rich verdure green,  
 A simple child of beauteous form is seen ;  
 Pleased with the serpent's fascinating charms,  
 She fondly takes it to her circling arms ;  
 Nor of the brilliant snake thinks aught of fear,  
 Though death among its charms lies lurking there.  
 But when the cricket's harmless form appears,  
 She's much affrighted, and bursts forth in tears ;  
 Although its merry chirp no dangers bring,  
 Nor in its homely shape e'er wears a sting.  
 Just so the youth, deceived by beauty's form,  
 Nor knows that roses always bear a thorn.  
 Choose then for mates alone the good and wise,  
 And learn the homely never to despise.

THE engraving shows a little child, all alone in a field. In its simplicity it fondles a deadly serpent ; attracted by its brilliant and shining colors, the artless child takes hold of it without fear. She is about to take it to her bosom, when the cricket's merry chirp is heard ; she is startled. In a moment the

lively insect, with one spring, stands before her. Now she cries out for fear; she is greatly terrified. Thus, in her simplicity, she courts death, and embraces it; while she is frightened at homeliness, accompanied by innocence and song.

This is an emblem of the young and inexperienced. The term simple, or simplicity, has a two-fold meaning in Scripture. There are "the simple" whom "the Lord preserveth," and "the simple" who "pass on and are punished." In the first instance, it signifies *sincerity*, innocence; in the second, folly, or want of understanding. It may therefore be applied to the young, and the inconsiderate of all ages, who, for want of knowledge and experience, act without considering the consequences of their actions.

The youth knows not how to judge of objects that present themselves before him. Inexperienced, he knows not how to choose aright. He is in constant danger of putting evil for good, and good for evil, bitter for sweet, and sweet for bitter. Hence, he needs the instruction of God's Holy Word to enable him to discern the things that are excellent; to prove all things, and hold fast that which is good. Above all, he needs the enlightening influences of the Holy Spirit to "give him understanding," and guide him into all truth.

This want of understanding, moreover, displays itself in the wrong choice that is often made of companions; while the homely person, who may have much of wisdom and goodness, is rejected, the accomplished villain is selected as a bosom friend. The youth, deceived by his showy exterior and smooth tongue, unbosoms himself to him without reserve. The villain laughs at his simplicity, betrays his confidence, and leads him into ruin irreparable.

Hence, how necessary it is that the inexperienced youth should seek the counsel of the aged and the wise, and follow the godly admonitions of parents and guardians. This would save them many a false step, and much misery in after life.

Appearances are deceitful. The ignis-fatuus looks like a friendly light, but it betrays the unwary traveller down to the secret chambers of death. Poisoned berries sometimes look like tempting grapes; ice, though it may seem firm, oftentimes breaks in, and plunges the rash youth into a watery grave; wine, when it giveth its color in the cup, at the last it biteth like a serpent, and stingeth like an adder. It was when Eve saw that the tree was pleasant to the eyes, that she took of the fruit thereof, by which act she lost Eden, and brought death into our world, and all our wo.

If, then, an act seem to be right, be sure it is so before you do it. If any thing appears to be good, be sure it is so before you touch it. If any of your acquaintance seem to be virtuous, be sure they are so ere you take them for bosom friends. "The simple pass on and are punished; but he that trusteth in the Lord shall be delivered."

"Ye simple souls that stray  
Far from the paths of peace,  
That lonely, unfrequented way  
To life and happiness;  
Why will ye folly love,  
And throng the downward road,  
And hate the wisdom from above,  
And mock the sons of God?"





*My soul is among lions. Ps. lvii. 4.—O that I had wings like a dove! for then I would fly away and be at rest. Ps. lv. 6.*

### THE PERSECUTED CHRISTIAN.

Lo! where the Christian walks in sore distress,  
While various evils round about him press;  
Fierce persecution as a wild bull found,  
With rage he roars and tears the solid ground;  
The mean backbiter, like a snarling cur,  
Assails behind, his character to slur;  
Slander, grown bold, in form of wolf appears,  
Ravelling for prey, the innocent he tears:  
The adder envy lies along his path,  
And works in secret with its sting of death;  
Fraud, like the crocodile, now lays his snares,  
To catch the unsuspecting unawares;  
Oppression, outrage, is the lion mad,  
When naught but blood his cruel heart can glad;  
For dove-like wings the Christian prays, oppress'd,  
To fly to mansions of eternal rest.

THE engraving shows a poor man in great distress. Far from home, and apparently unprotected, he is beset with enemies on every side. He knows

not which way to turn. Behind, he fears the bel-  
lowing of the furious bull, maddened with rage,  
threatening to overtake and destroy him ; while the  
dastard cur yelps after him, close at his heels. Be-  
fore him is the ferocious lion, gloating himself with  
the blood of its innocent victim ; while the adder  
coils itself about his path, ready to pierce him with  
its deadly sting. On one hand is seen the hungry  
wolf ravening for prey ; on the other, the insidious  
crocodile waiting to seize upon him, and drag him  
down to his den of rushes. In this hopeless condi-  
tion, he longs for the wings of the dove which he  
sees flying over his head, for then he would escape  
them all ; he would fly away from the forest of wild  
beasts to the open wilderness ; there would he be at  
rest.

This is an emblem of what the Christian often-  
times has to suffer while passing through this world  
to his eternal home. Sometimes persecution, like  
the mad *bull* and furious *lion* seen in the picture,  
rages, and threatens to destroy Christianity itself,  
and to blot out the remembrance of it from the earth.  
The prophet Daniel was thus assailed, and cast into  
a den of lions. The early Christians were subject-  
ed to ten fierce and bloody persecutions, which ter-  
minated not until the Church had lost its character  
for holiness.

In the short reign of the bloody queen Mary,  
(about five years,) of fire and fagot memory, perse-  
cution in this form devoured 277 persons, among  
whom were 5 bishops, 21 clergymen, 8 gentlemen  
of fortune, 84 tradesmen, 100 husbandmen, 55 wo-  
men, and 4 children. These were all burned alive,  
besides numerous confiscations, etc.

Persecution, however, exists very frequently in a  
different form from the above. The backbiter plies

his mean, cowardly trade, in order to injure the character of the righteous. The barking, snarling *cur* is the most useless of the dog kind: so the backbiter is the most despicable among men. Yet is he able, oftentimes, to vex the soul of the pious.

Sometimes, slander, grown bold, like a hungry *wolf*, attacks the reputation of the man of God, as Shimei assailed David in the day of his adversity.

*Envy* is known to plot in secret the destruction of that excellence she cannot reach; while *fraud* takes advantage of the unsuspecting child of God, and seeks to draw him into sin and trouble. In the midst of his persecutions, the Christian would fain borrow the wings of the dove, and seek refuge in some vast wilderness, "some boundless contiguity of shade," or rather, the wings of some heavenly cherub; then would he fly to mansions of eternal repose, "where the wicked cease from troubling, and where the weary are forever at rest."

"When rising floods my soul o'erflow,  
When sinks my heart in waves of wo,  
Jesus, thy timely aid impart,  
And raise my head, and cheer my heart.

"If rough and stormy be the way,  
My strength proportion to my day,  
Till toil, and grief, and pain shall cease,  
Where all is calm, and joy, and peace."

Wesley.



*O wretched man that I am! who shall deliver me from the body of this death? Rom. vii. 24.*

### THE SOUL IN BONDAGE.

Horror of horrors! what a sight is here!  
 Life linked with death, in terror and despair.  
 Thus cruel tyrants, when they won the field,  
 Were wont to punish those compell'd to yield.  
 The wounded captive, writhing still with pain,  
 Was made to wear the adamant chain,  
 That round the limbs of one new-slain was led,  
 And bound the living to the putrid dead,  
 Till, choked with stench, the lingering victim lay,  
 And breathed in agony his life away.

'Tis thus the soul, enlighten'd by the word,  
 Descries the path that upward leads to God;  
 And fain would run, but feels a galling chain,  
 That quickly drags him to the world again  
 Corruption's body opens to his eye,  
 He sees the cause, but oh! he cannot fly.  
 Who, who! he asks, with trembling, struggling breath,  
 Will save me from this fearful mass of death?  
 He calls on Moses now to break his chain,  
 Moses is deaf—he calls on him in vain;  
 He calls on Jesus—wondrous name!—he hears,

And breaks his chain, and scatters all his fears.  
Now, like the bird that from its prison flies,  
On wings of love soars upward to the skies.

THIS engraving represents the horrid custom of ancient tyrants, who, in order to strike terror into the hearts of their enemies, invented a mode of punishment more terrible than death itself. They chained the living prisoner to the body of a dead person. Virgil, referring to this monstrous practice, says: "The tyrants inflicted a punishment hitherto unheard-of: they bound the living to the dead, limb to limb, and face to face, until suffocated with the abominable stench; in loathsome embraces they gave up the ghost." This mode of torture was considered more appalling than that of burning alive, breaking upon the rack, or even crucifixion itself.

It is, no doubt, to this custom that the Apostle Paul alludes in his Epistle to the Romans. No other image could so well illustrate his meaning. His readers were familiar with it. Peter, *sleeping in the prison, bound with chains to the bodies of two live men*, would not suit the apostle's purpose. It is very important that we try to make out his meaning. I am brought, he says, into "captivity to the law of sin," and wounded, conquered, and chained to this body of death. The soul is under the law or power of sin, and chained to a body of death—a mass of corruption. An evil heart, unholy passions, depraved affections predominate. The light of the Holy Spirit shines into the soul, and the man discovers that the law of God is holy, just, and good, and fain would keep it; that God himself is indeed altogether lovely, and he would acquaint himself with him. He now sees the path that leads to endless life, and he desires to walk in it. But when he would do good, evil is present with him; when he would approach

the seat of Divine Perfections, something keeps him back ; when he would walk in the path of life, he finds himself enchained. Now he follows the links of his chain, and discovers the body of corruption to which it is secured.

He tries to free himself by some good things he did years ago : this only makes the case worse. He calls on his friends for help ; but vain is the help of man. He calls upon Moses, he tries to reform his outward deportment ; but by " the deeds of the law " he cannot extricate himself. At length, in the bitterness of his soul, he exclaims, " O wretched man that I am ! who shall deliver me from this body of death ? " And now the angel of mercy directs him to the Breaker of chains—the Abolisher of death—Conqueror of the grave—the glorious Giver of life and immortality—Jesus Emanuel, God with us. The Saviour is propitious, deliverance is obtained, and the soul, like a bird escaped from the snare of the fowler, sings triumphantly :

" What though I could not break my chain,  
Or e'er cast off my load,  
The things impossible to men,  
Are possible to God."

---

" Love only can the conquest win,  
The strength of sin subdue,  
(Mine own unconquerable sin,)  
And form my soul anew.

" Faith, mighty Faith, the promise sees,  
And looks to that alone ;  
Laughs at impossibilities,  
And cries, ' It shall be done.' "



*There is a way that seemeth right unto a man ; but the end thereof are the ways of death. Prov. xvi. 25.*

### DANGER OF SELF-INDULGENCE.

With cheerful step, at blush of early day,  
The traveller began his arduous way ;  
He seeks at noon some pleasant, cool retreat,  
Where he may shelter from the noontide heat.  
But oh ! beneath a tuft of flowery green,  
A poisonous serpent slyly lurks unseen ;  
With deadly aim he from his covert flies,  
The traveller, wounded, in the forest dies.

Thus some begin to run the Christian race,  
And for awhile keep up a steady pace ;  
Till soft indulgence near their path lays wait,  
And spreads deceitfully her pleasing bait ;  
O'ercome by sloth, to sin they fall a prey,  
And never more pursue the good old way.

THIS engraving represents a traveller fatally bitten by a serpent. With a light heart and a firm step he started on his journey at early dawn. Everything looked lovely around him ; he thought of nothing but success. He journeyed on very well until

the hour of noon arrived, when he began to grow somewhat tired. He looked round for some cool, sequestered spot, where he might while away a few hours. At a little distance from the path, he discovered a pleasant, shady grove. For a moment he hesitated; but his love of ease prevailed. Now he forgets every thing except his present convenience; he enters the grove; he is delighted with its cool air and agreeable fragrance.

Suddenly he is bitten to the quick. A serpent, concealed hitherto in the grass, fixes in his flesh its poisonous fang; the wound is mortal; his life's blood is poisoned; fires intolerable course through his veins. He now repents of his folly; he wishes he had borne the heat of the day. The venom reaches his heart; he thinks of home and friends; his spirits sink, his head swims, his eyes—they close in death. The leaves of autumn are strown around him, and the place that knew him knows him now no more forever.

This is an emblem of the danger of self-indulgence. With alacrity and delight the convert sets out on his journey to the kingdom of heaven. He anticipates the pleasures he will meet with on his arrival. He thinks not of the dangers of the road, nor of his own besetments. For awhile he makes rapid progress. By and by persecution and trouble come upon him; he grows weary. He looks round for some other way, that has in it less of danger and difficulty. Soon he discovers one apparently more easy and pleasing to flesh and blood. For awhile he stands in doubt; his love of self-indulgence overcomes him. "He will not endure hardness as a good soldier of Jesus Christ." He enters the forbidden path. Now all seems pleasant and delightful. The pleasures of the road lull to sleep his spiritual senses. Sin, now,



like a serpent, assails him; he has now no strength to resist; he falls a victim to his folly; guilt and remorse now sting him to the quick. "Fool that I was," he exclaims. "Oh! that I had continued in the path of duty." It is too late. Wretched man, self-indulgence has proved his ruin.

The disobedient prophet fell a victim to self-indulgence, when he turned aside to "eat bread and drink water," and a lion met him by the way and slew him. The five foolish virgins also, who "slumbered and slept" when they ought to have been watching, fell by the same insidious foe. They awoke in outer darkness, and found the door of the kingdom of heaven fast closed against them forever.

"If any man will be my disciple," said the Saviour, "let him *deny himself*, take up his cross, and follow me." To them who by *patient continuance* in well-doing seek for glory, and honor, and immortality: eternal life. "He that *endureth to the end*, the same shall be saved."

"*Deny thyself, and take thy cross,*  
Is the Redeemer's great command!  
Nature must count her gold but dross,  
If she would gain this heavenly land.

"The fearful soul that tires and faints,  
And walks the ways of God no more,  
Is but esteem'd almost a saint,  
And makes his own destruction sure."

*Dr. Watts.*



*Surely thou didst set them in slippery places: thou castedst them down into destruction. Ps. lxxiii. 16.*

### CARNAL SECURITY.

See here portrayed, a gently rising ground,  
 With tulips gay, and blooming roses crowned;  
 Where flowers of various hues, or gay, or fair,  
 Mingle their sweetness with the balmy air;  
 While woodland minstrels stoop upon the winσ,  
 Attune their notes, and softest carols sing;  
 A youth lies sleeping on the roseate bed,  
 Heedless of dangers, thus to ruin led;  
 A horrid gulf of thickest night is there,  
 Where hope ne'er comes, but darkness and despair;  
 A turn—a move—and in the gulf he'll roll,  
 Where fiery billows prey upon the soul.

It is by ascending "a gently rising ground," and not by overleaping abrupt precipices, that the youth attains his dangerous position—his bad eminence. "Sin is first pleasing, then easy, then delightful, then confirmed,—then the man is impenitent, then he is obstinate, then he resolves never to repent, and then he is damned."

Sin possesses a peculiar faculty to deceive ; this is true of sin in all its modifications. It allures, that it may betray and destroy. It meets the youth with smiles only, that it may plunge a dagger more surely in the heart. It promises to the gambler, the robber, and murderer, wealth, pleasure, kingdoms. But having filled the cup of hope to the brim, with cruel mocking it is exchanged for the chalice of despair.

Sin adapts itself to the various depraved appetites or propensities of man. To all its votaries it promiseth the pleasures of this life. But “the wages of sin is death.” To all likewise it offers perfect *security* ; crying peace, safety, when sudden destruction is at hand.

As sin is thus deceptive in its promises, and fatal in its results, so also is it in its influence on the human mind. It blinds the eyes, it hardens the heart, it sears the conscience, it fascinates the imagination, it perverts the judgment, it gives a wrong bias to the will, it effaces from the memory recollections of the beautiful and the good. In a word, it throws the pall of the grave over the whole man, and hides from his view, his guilt, his danger, and his immortality.

The man is now wrapped in the mantle of “*car-nal security* ;” he is insensible to all around him. The path of sinful pleasure is strewn with Plutonian flowers. They breathe the odor of the pit, stupifying to the senses. The bewitching music of the great enchanter, casts the soul into a deep sleep. It is like the sleep of the grave.

Perhaps he is dreaming of happiness that he will never enjoy ; perhaps of home, that he shall never behold ; or of friends, whom he shall embrace no more forever. In the midst of his dreams of delight, the bow of the Almighty is strung ; the arrow is

made ready ; the dart of death is uplifted, ready to fall upon the unconscious victim ; the pit has opened its mouth to receive the prey. Nothing but the voice of God can arouse him from his lethargy.

“ What meanest thou, O sleeper ! arise and call upon God, if so be that thou perish not. Awake, thou that sleepest ; and arise from the dead, and Christ shall give thee light.”

“ Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth ; walk thou in the ways of thy heart, and in the sight of thy eyes. But know, that for all these things God will bring thee into judgment.”

“ Ye sons of Adam, vain and young,  
Indulge your eyes, indulge your tongue ;  
Taste the delights your souls desire,  
And give a loose to all your fire.

“ Pursue the pleasures you design,  
And cheer your hearts with songs and wine ;  
Enjoy the day of mirth ; but know,  
There is a day of judgment too.

“ God from on high beholds your thoughts,  
His book records your secret faults ;  
The works of darkness you have done,  
Must all appear before the sun.

“ The dust returns to dust again ;  
The soul, in agonies of pain,  
Ascends to God, not there to dwell,  
But hears her doom, and sinks to hell.”



*Where envying and strife is, there is confusion and every evil work.*  
James iii. 16.—*Wrath is cruel, and anger is outrageous ; but who is*  
*able to stand before envy ?* Prov. xxx. 11.

### THE THREEFOLD DEMON, OR ENVY, HATRED, AND MALICE.

Lo ! where the threefold demon stalks along,  
The work of desolation to prolong ;  
Envy, and hate, and malice, all combined,  
To make afflictions, and torment mankind.  
Forward the demon strides in sullen mood,  
And chews a viper for her daily food ;  
Loaded with slanders, and with poison strong,  
She deals them largely to the gaping throng :  
Her eyes are weak, and in disorder'd plight,  
And hence a blinder to keep off the light.  
To show that from without proceeds her pain,  
She leans with anguish on a thorny cane :  
At others' excellence she pines, straightway  
Hate brings her malice into active play ;  
Good name she tears, and scatters to the air  
All other epithets of good and fair :  
A spotless character, wherever found,  
With hate she tramples on the miry ground ;

While in her train behold a tempest rise,  
That swells and reaches to the topmost skies.

IN the engraving is represented a threefold demon striding forward, with sullen pace, in order to torment mankind. On her back she carries a pack of slanders; under her arm a quantity of poison: thus she is thoroughly furnished for her hellish work. She is chewing the flesh of a viper, which, thus introduced in her system, poisons her heart's blood, and disorders her eyesight. In her left hand she grasps a thorny staff; this is to show that she torments herself voluntarily. She banquets on the destruction of human happiness. See! how she tramples upon character, and scatters to the four winds the reputation of others. She leaves behind her, and following in her train, a gathering, blackening tempest, surcharged with the "fire of hell," soon to burst upon mankind.

This emblem represents Envy, Hatred, and Malice united in one person, and forming a being of extraordinary malignity. There are many such in human shape—demons wearing the mask of human form, beings whose eyes are pained at the sight of either excellence or happiness, whose heart is corroded with the poison of envious and malicious thoughts, self-tormented with the thorns of their own creation—beings who never smile but at the tears of others, whose hellish joy consists in the wreck of human happiness, and whose only music is the voice of lamentation and woe—beings of Satanic inspiration. They are always well furnished with slanders, and never want for opportunity to vent them. In this they copy after their great father, the prime enemy of man. When beholding the original happiness of the first human pair in the bowers of Eden, ere he effected their overthrow,

- Aside the devil turn'd  
For envy ; yet with jealous leer malign  
Eyed them askance, and to himself thus 'plain'd,  
' Sight hateful, sight tormenting ! ' "

There is great propriety in representing the union of envy, hatred, and malice in one individual. Envy itself is defined to be " pain felt, and malignity conceived, at the sight of excellence or happiness." But when envy conceives, it brings forth hatred ; and hatred, when it is finished, brings forth malice. We have a striking example of this union in the conduct of Joseph's brethren towards him. First, " they envied him," probably on account of his superior excellence ; then " they hated him," in consequence of the partial conduct of Jacob their father ; and finally, in their malice " they sold him" for a slave.

A still greater example occurs in the conduct of the Jews towards the blessed Redeemer, in whom all excellences met, when " for envy they delivered him" into the hands of the Romans ; they *envied* him for the splendor of holiness that shone around his path. In their *hatred* they exclaimed, " He hath a devil," and in their blood-thirsty *malice*, " they cried out the more, saying, Let him be crucified."

If envy, malice, hatred, reigns,  
And binds my soul with slavish chains,  
O Lord, thy heavenly love impart,  
And drive the demon from my heart.



*While we look not at the things which are seen, but at the things which are not seen. 2 Cor. iv. 18.—For we walk by faith, not by sight. 2 Cor. v. 7.*

### CHRISTIAN FAITH, OR RELIGION.

High on the world, see where Religion stands  
 And bears the open volume in her hands;  
 With eyes upraised, she seeks for heavenly light,  
 To know its doctrines and its laws aright:  
 The cross of Christ she bears, and walks abroad,  
 And holds communion with her Father, God.  
 Thus with the Christian: filled with love divine,  
 Above the world he soars in heavenly clime,  
 The sacred cross his only hope and stay,  
 The Book of Truth his guide from day to day.

CHRISTIAN Faith or Religion is here represented standing upon a globe. This denotes that the Christian, although he is in the world, yet like a ship at sea, he is above the world. In her hands she holds the opened volume of God's Holy Word. She is looking upward, to show that she expects light from above to shine upon the sacred page. With one arm she embraces the cross, signifying that her only hope of salvation is founded on the death of Jesus Christ.



This is an emblem of that religion which God in his mercy has given to mankind. He who possesses it, rests his all—his soul and body, his time and his eternity—upon the atonement of our Lord and Saviour Jesus Christ. While some are trusting to the mere mercy of God out of Christ, and others to their self-righteousness, others again to the intercession of men, women, and angels, his language is, 'Tis all *my* hope, and all my plea, for me the Saviour died. God forbid that I should glory, save in the cross of our Lord Jesus Christ. The cross of Christ is the mighty lever that is to roll the world back again to God. All true Christians have so understood it.

Constantine the Great took advantage of this fact—the common faith of the early Christians in the power of the cross.—When going to fight against Maxentius, he related to his army that he saw (some say in a vision) a cross in the sky, bearing this inscription, *ἐν ταύτῃ νικά*, "*By this, conquer.*" It inspired the soldiers with courage. The cross was seen inscribed on every banner. The emperor led his army to triumphant victory.

The Holy Scriptures are very precious to him who has true faith. He regards them as the words of God—as a divine proclamation of grace to man—as a record of parental love—as a history of his dear Redeemer, and of his own redemption—as the title-deed of his own glorious inheritance—as the only rule of his faith and practice. With its sacred leaves open before him, he looks upward and prays, "O Lord, open thou mine eyes, that I may behold wondrous things out of thy law." While some neglect and despise the Holy Book, and others depend upon human creeds, and the musty traditions of "the Fathers," he exclaims, "O how I love thy law. Thy

statutes have been my songs in the house of my pilgrimage."

By his faith in the cross, the Bible, the power of prayer, and the influences of the Holy Spirit, the Christian overcomes the world, enjoys communion with God, becomes meet to be a partaker of the inheritance of the saints in light, and finally join in the song of Moses and of the Lamb forever.

Then embrace Religion, "and you shall be presently installed in the possession of all the benefits and immunities of the Redeemer's purchase without deduction, and without qualification; you shall emerge from under the dark shadows of the fall, into the effulgence of the light, and the plenitude of the joy, of a renovated, heaven-born nature; and the silent tide of oblivion shall instantly close forever over all your past sins, and you shall be immediately admitted into the circle of the redeemed of the Lord.

"Your brow shall be encircled with a double diadem of life and righteousness; a patent to all the titles and illustrious dignities of the nobility of heaven shall be made out for you, which nothing in time or eternity shall alienate or rescind. Paradise shall unlock for you its everlasting gates, and you shall behold the interminable future through a vista of the brightest hopes, and inherit a name immortal in the records of glory."



*Which hope we have as an anchor of the soul, both sure and steadfast.*  
 Heb. vi. 19.—*For we are saved by hope.* Rom. viii. 24.

### HOPE.

On Truth's substantial rock, Hope takes her seat,  
 While waves tumultuous dash against her feet ;  
 The sky with blackness now becomes o'erspread ;  
 The tempest threatens her devoted head :  
 Louder, and louder still, the thunders sound ;  
 The lightning flings its fearful glare around ;  
 Creation trembles ; but fast anchored there  
 Hope sits unshaken, never in despair ;  
 With eyes turned upward, whence her help descends,  
 She waits expecting, till the tempest ends.

HOPE is represented in the picture above as being seated upon a rock. Worldly hope has always some supposed foundation on which it relies. But Christian hope has for a foundation the rock of truth, God's most holy word. In the midst of gathering storms she is depicted looking upward ; this expresses her confidence in God. She leans upon an anchor ; this denotes steadfastness and trust. Hope was compared to an anchor, by ancient writers.

Thus Socrates expresses himself: "To ground hope on a false supposition, is like trusting to a weak anchor"

The hope of heaven is represented by the Apostle Paul, as the anchor of the soul. We see the propriety of this figure when we consider that the world is like a tempestuous sea, full of dangers. The course of the child of God, the voyage; heaven, the port, or harbor, which he expects and desires to gain. Sometimes, when a ship rides at anchor, dreadful storms arise, the wind blows with fury, the tempest howls, and waves roar and beat against the vessel. But if the ship be what is termed seaworthy, that is, firm, strongly put together; if, at the same time, the cable be strong, and the anchor bites, or strikes its fluke deep into good holding ground; all will be well. The storm may rage, rocks and quicksands may lie to leeward, threatening destruction, yet will she be secure. It is true, she will have to send down her topmasts and yards, and keep anchor-watch, yet will she ride out the gale.

By this we may see the proper use of hope to the Christian, which is, to keep the soul calm and secure in the day of adversity. Hope does not remove trouble; it sustains the soul in the time of trouble. The anchor does not dispel the storm; it does not quiet the roaring waves, arrest the rolling thunder, nor bid the winds be still: but it enables the vessel to ride out the fury of the gale; it keeps her from being driven on the rocks of death. The most pious Christian does not find himself exempt from the cares and calamities of this life, or free from the conflicts and difficulties of the Christian life. He often finds himself "toss'd upon life's raging billows," but under these circumstances the hope of heaven, as the anchor of the soul, keeps him

steady. "Which hope we have," says the apostle, "as an anchor to the soul, both sure and steadfast." This hope preserves him from being dashed to pieces against the rocks of temptation, destruction, and despair; it at the same time imparts a delightful sense of security in the day of trial, a blessed sense of peace amid a sea of troubles. It inspires fortitude and boldness in the cause of God. "Hope maketh not ashamed, because the love of God is shed abroad in the heart by the Holy Ghost, which is given unto us."

Among the Arabians, the watermelon is known by the name of "*batech*," which in the Hebrew language signifies *hope*. The melon, by its tendrils, clings to whatever it can lay hold of. Just so, hope: the Christian's hope clings to God, his promises, his faithfulness, his love. "The watermelon is cultivated on the banks of the river Nile," says a traveller. "It serves the Egyptians for meat, drink, and medicine. It is eaten in abundance by even the richer sort of people, but the poor scarcely eat any thing but these." This affords a good illustration. What, indeed, would life be without hope!

"Man never is, but always to be blest."

Take away hope, and you take away the enjoyment of prosperity; deprive man of hope, and you take away the only support and solace of adversity. The most happy, the most prosperous, without hope would soon become the most wretched. The poor and afflicted, without it, would sink at once into the gulf of despair. To deprive man of hope, is to rob him of his dearest treasure. Extinguish hope, and you extinguish life, for who could live without hope? It is the last lingering light of the human breast. "It shines when every other is put out. Quench it, and the gloom of affliction becomes the very blackness of darkness—cheerless and impenetrable."



*Bear ye one another's burdens, and so fulfil the law of Christ. Gal. vi. 2.*

### BROTHERLY KINDNESS.

Lo ! the poor pilgrim bends beneath his load,  
 And travels wearily his length'ning road ;  
 Contempt's vast weight, back'd by afflictions sore,  
 Incline him now to give his journey o'er ;  
 With groaning sick, with labor faint, he stops,  
 And on the pathway tottering, almost drops :  
 But ere he prostrate falls, relief is near,  
 Two brethren of the Christian band appear ;  
 Their cheerful aid they speedily impart,  
 To ease his burden, and relieve his heart ;  
 His willing shoulder each one runs to lend,  
 And on he travels to his journey's end.

Look at the poor pilgrim. Awhile ago he was bending beneath his burden, unaided, unpitied, and alone. Almost pressed to the earth, he would fain have given his journey over. His heart was sick within him ; his bones were wearied ; he thought he would lay him down and die. But before he sunk

under the pressure, he saw two friends coming towards him. He endeavors now to hold out a little longer. Presently they arrive, and give him a friendly salutation. They do not, like the *Levite*, pass by on the other side; at once they hasten to his relief; each one puts his shoulder to the burden. Now it is lighter; the poor man draws breath; they encourage him with kind words, but still more with their efficient help. Nor do they leave him until he arrives at the end of his journey.

This is a good emblem of Brotherly Kindness. The burdened pilgrim represents the Christian travelling on in the way of duty, bearing affliction and contempt. Afflictions such as are common to men press heavily upon him; contempt and tribulation, peculiar to those who will live godly in Christ Jesus, almost overwhelm him. His soul is among lions; he is ready to sink beneath his burden. His head is sick, his heart is faint. He says, "I shall one day fall by my enemies; I may as well give up first as last." Just now some Christian brethren—signified by the pilgrim's two friends above—hearing of his circumstances, call upon him, find out his trouble, and immediately propose to help him. They furnish him with pecuniary aid, assist him with their prayers and counsel, and being disciples of Jesus, they resolve to bear a part of the reproach of Christ. They unite with their afflicted brother in stemming the torrent of wickedness that runs down the streets, and in advancing the kingdom of God on the earth. All this sympathy and aid makes a new man of him; he again lifts up his head, and goes on his way rejoicing.

The blessed Redeemer established his cross on the earth as the rallying point for all hearts; that being softened *there* by divine love, they might be uni-

ted to God ; and that being divested *there* of all selfishness, they might be united to each other in the bonds of a holy, loving brotherhood. "A new commandment," said the Saviour, "give I unto you, that ye love one another." Hence the words of the apostle, "*Bear ye one another's burdens, and so fulfil the law of Christ.*"

Even under the Jewish dispensation it was ordained that "if thou see the ass of him that hateth thee lying under his burden, thou shalt surely help him." How much better is a man than a beast ! and compared with the Jew's, how much more powerful is the weight of the Christian's obligation !

Blest be the tie that binds  
Our hearts in Christian love,  
The fellowship of kindred minds  
Is like to that above.

We share our mutual woes ;  
Our mutual burdens bear ;  
And often for each other flows  
The sympathizing tear.

Before our Father's throne  
We pour our ardent prayers ;  
Our fears, our hopes, our aims are one,  
Our comforts and our cares.

*Fawcett.*





*Without shedding of blood there is no remission. Rom. ix. 22.——We have redemption through his blood, even the forgiveness of sin. Col. i. 14.*

### DIVINE LOVE AND JUSTICE.

Behold where Justice, with her sword raised high,  
 In words that echo through the trembling sky,  
 Demands, in virtue of the Law's just right,  
 That man should perish in eternal night.  
 Pale, trembling, fearful, see the culprit stand,  
 Nor dares to hope deliverance at hand.  
 On wings of grace, and heavenly motion fleet,  
 Love hastens, prostrate at the claimant's feet.  
 "Me! me behold!" she cries, "on me be pour'd  
 "The wrathful vial that for him is stored.  
 "Here, in this heart, plunge deep th' avenging blade,  
 "My life for his! so Justice shall be paid."  
 'Tis done! the sword is bathed in spotless blood,  
 And man, released, returns to life—and God.

In this picture Justice is seen standing with her sword raised high, ready to fall upon the guilty one. In her left hand she holds the scales of equity; at her side the two tables of law appear, at the foot of which lies the Holy Bible. In the front of Justice,

one is seen in the attitude of a culprit; he hangs his head down in acknowledgment of his guilt. Between the offender and Justice, behold one of celestial mien, in a kneeling posture, with wings outspread; her countenance beams with compassion; addressing Justice, she points to her uncovered bosom, and asks that the sword may be plunged therein, and that the guilty one may go free. This is *Divine Love*.

This is an emblem of human redemption. A book of laws is given to man, which is holy, just, and good, the substance of which is contained in the decalogue, or ten commandments. These laws, whether engraved on tables of stone, or written on rolls of parchment, or printed in books, or impressed on the human heart, have been violated by all mankind, for "all have sinned," and consequently have come short of the divine approbation. The penalty is "death." "The soul that sinneth, it shall die." Thus the matter stands when the sinner is brought before the tribunal of Justice.

Justice never forgives, nor makes any allowance for circumstances or human infirmity. The plea put in by Lord Nelson when dying, that "he had not been a very great sinner," will be utterly unavailing. The reply of Justice is, "He that offends in one point, is guilty of all."

But ere the sword of Justice is bathed in the blood of the guilty, Divine Love, in the person of Jesus Christ, interposed, "and poured out his soul unto death, and made intercession for the transgressors." On the hill of Calvary this wonderful scene took place. There Divine Love received the sword of Justice—there the heart of the Son of God bled for guilty man—there he "who knew no sin, became a sin-offering for us." Mercy and Truth now meet together, Justice and Peace kiss each other.

“ Greater love than this hath no man, that a man lay down his life for his friends ; but God commendeth his love toward us, in that while we were yet sinners, Christ died for us.” Shout, heaven and earth, this sum of God to man, that God can now be just, and the justifier of him who believes in Jesus.

“ Infinite grace ! Almighty charms !  
Stand in amaze, ye rolling skies !  
Jesus the God extends his arms,  
Hangs on a cross of love, and dies !

“ Did pity ever stoop so low,  
Dress'd in divinity and blood ?  
Was ever rebel courted so,  
In groans of an expiring God ?

“ Again he lives, and spreads his hands—  
Hands that were nail'd with torturing smart,  
By these dear wounds ! he looks and stands,  
And prays to clasp me to his heart.”

---

Five bleeding wounds he bears,  
Received on Calvary ;  
They pour effectual prayers,  
They strongly speak for me ;  
Forgive him, O forgive, they cry,  
Nor let that ransom'd sinner die.

He ever lives above,  
For me to intercede ;  
His all-redeeming love,  
His precious blood to plead.  
His blood atoned for all our race,  
And sprinkles now the throne of grace.



*And all things are of God, who hath reconciled us to himself by Jesus Christ. . . . God was in Christ, reconciling the world unto himself. . . . Be ye reconciled to God. 2 Cor. v. 18, 19, 20.*

### RECONCILIATION.

Between the bleeding victim, cut in twain,  
Two, once at variance, meet, at one again;  
Gladly the hand of fellowship impart,  
And pledge the honor of a faithful heart,  
And by the God of life and death agree  
The past to bury in oblivion's sea;  
They vow each other's interest to befriend,  
And when in need, to succor and defend.  
And as the parted victim lies in death,  
So they adjudge who breaks his solemn oath.

THIS engraving represents two men standing between the two parts of a divided calf. They have been for a long time enemies to each other. Now they earnestly desire to become friends again; they wish to bury all past differences in the ocean of forgetfulness, and to enter into an agreement mutually to assist and defend each other in time to come.

To accomplish this object, they have met together. As a proof of their sincerity, they offer a sacrifice to the object of their religious adoration. The blood of the victim is poured out, the animal is divided into two equal parts. The parts are placed opposite to each other, space enough being left for the parties to enter between. When this is done, they meet in the middle of the divided beast, where the contract is read or repeated, and by a solemn oath sanctioned and confirmed. This was an ancient and almost universal mode of making contracts. It is referred to by Jeremiah the prophet: "And I will deliver up the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed through the parts thereof."

The above is a significant emblem of that reconciliation which is proclaimed by the everlasting gospel. The holy God and sinful man constitute the parties. Man had, by his sins, separated himself from God, and had, in fact, become an "enemy." God, the offended party, proclaims a truce, and proposes a reconciliation. The place of meeting was Mount Calvary. There Mercy and Truth met together, Justice and Peace embraced each other; the victim, the Lord Jesus Christ. Without shedding of blood there is no forgiveness, and without forgiveness there is no reconciliation; but "God was *in Christ*, reconciling the world to himself," and "Christ is our peace, who hath made *both one*." The terms of the covenant are, "He that believeth shall be saved, and he that believeth not shall be damned."

On this ground, i. e., "*in Christ*," God has sworn to receive to friendship all who come to him. Here he opens his heart of love—here he bestows more than kingly dignities—here the kingdom of grace is

exhibited, and the splendors of the kingdom of glory shadowed forth. But for those "who count the blood of the covenant an unholy thing, there remaineth no more sacrifice for sin, but a certain fearful looking for of fiery indignation, which shall devour the adversaries."

The reconciliation of a soul to God is perhaps the greatest event that can come to pass on the earth. It affects three worlds: heaven, earth, and hell. When this takes place, angels, in their flights of mercy, passing over fields of renown, where empires are won and lost, stoop upon the wing, and stringing their harps to a loftier melody, they sing the anthem of all-redeeming love, "Glory to God in the highest, on earth peace, and good-will toward man."

God, the offended God Most High,  
Ambassadors to rebels sends;  
His messengers his place supply,  
And Jesus begs us to be friends

Us in the stead of Christ they pray,  
Us in the stead of God entreat,  
To cast our arms, our sins, away,  
And find forgiveness at his feet.

Our God in Christ! thine embassy,  
And proffer'd mercy we embrace,  
And gladly reconciled to thee,  
Thy condescending mercy praise.

*Wesley.*



*That we might receive the adoption of sons . . . . . and if a son, then an heir of God. Gal. iv. 5, 7.*

### ADOPTION.

See here the king, in regal splendor clad,  
Comes forth to meet the ragged, friendless lad ;  
Attended by his sons, a princely race,  
He comes to manifest his royal grace :  
In one hand, see ! he bears a crown of light,  
And with the other takes the hapless wight,  
And up the steps he leads him, pale with dread,  
And sets the diadem upon his head.  
His rags removed, with regal robes he's dress'd,  
And o'er his shoulders thrown the purple vest.  
The royal youths look on with mute surprise,  
While pleasure dances in their generous eyes.  
The imperial gates on golden hinges swing,  
And crowds advance, and hail the new-made king.

A MONARCH is here seen standing arrayed in his robes of state, and crown of glittering gems. He has left his guests within the palace ; he has come forth ;

he holds in his hand a crown of purest gold. On the steps he meets a poor, ragged boy; he intends to make him an object of his especial favor. He takes him kindly by the hand, and leads him up the steps. The poor boy trembles; he is greatly afraid. The king places the crown upon his brow; he commands that royal robes be brought forthwith, to clothe him withal. Moreover, he orders that proclamation be made, announcing that he is received among the princes of the realm.

Some of the king's sons are seen standing behind. They look on with wonder, but not with jealousy. They appear delighted at what they see; they embrace him as a brother. The news reaches the inside of the palace; the inmates hasten out to congratulate the new-made king. He returns with them and takes his seat at the banquet, amid strains of music and the voice of song.

This is an emblem of Adoption. The king represents the Almighty Father, King of heaven and earth. The king's sons signify the angels, who have never sinned. The boy in rags represents the sinner, man. The sinner, "wretched, and miserable, and poor, and blind, and naked," is driven by the storms of guilt and anguish that beat upon him, to seek a place of refuge. "Whither shall I flee?" he asks, in the agony of his soul. He resolves, "I will arise and go to my Father." Thus, in all his misery, he presents himself before the King, Jehovah.

Whereas the king is seen coming forth from his palace, and taking the poor boy by the hand; this is to show how willingly God receives the poor penitent who comes to him in the name of the Mediator. When he was yet a great way off, he saw him, and had compassion on him. He takes him by the hand, saying, "Him that cometh unto me, I will in no wise



cast out." He places a crown on his head, that is, he adopts him as his own son; he makes him an heir of his eternal glory.

Now he has a childlike confidence in God as his Father; God having sent forth the spirit of his Son into his heart, crying, Abba, Father. He takes his place among the children of God, lost in wonder, love, and praise. "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God."

The angels, those elder sons of the Almighty, gladly welcome the adopted to their number; they receive him as one that was lost, and is found, that was dead, and is alive again; and henceforth minister to him as an heir of salvation.

Not all the nobles of the earth,  
Who boast the honors of their birth,  
Such real dignity can claim,  
As those that bear the Christian name.

To them the privilege is given  
To be the sons and heirs of heaven;  
Sons of the God who reigns on high,  
And heirs of joy beyond the sky.

On them, a happy, chosen race,  
Their Father pours his richest grace;  
To them his counsels he imparts,  
And stamps his image on their hearts.

*Dr. S. Stennett.*



*For they loved the praise of men, more than the praise of God. John xii. 43.*

### SPIRITUAL PRIDE.

See where the Pharisee inflated stands,  
 And sounds his praise abroad to distant lands  
 Himself his trumpeter, he blows, not faint,  
 That all may hear, and own him for a saint ;  
 His lengthen'd notes in sonorous accents say,  
 " I do—I think—I give—I fast—I pray !"  
 No bankrupt he, for lo ! to feed his pride,  
 See bale on bale, close pack'd, stand by his side.  
 The beggar comes, worn down with grief, and old ;  
 He's soon discharged, for Pride has little gold.  
 He doles his pittance into misery's hat,  
 And loud applause he asks, in full for that.  
 The gaudy peacock, strutting in the rear,  
 Is but a figure of this trumpeter ;  
 It struts, and swells, and spreads its plumes abroad :  
 So he, absorb'd in self, forgets his God.

THIS engraving represents a man who appears to be on very respectable terms with himself. He is sounding a trumpet before him ; he is very anxious

that everybody should know when he performs what he conceives to be a good action. A poor man is asking charity; he never refuses a trifle, provided he has his trumpet with him. Up it goes, and with a long blast, he calls the distant passengers to behold him. At the side of the trumpeter are seen several bales of goods; these are his stock in trade. Behind, is seen the peacock, strutting, swelling, and displaying her brilliant train. A proper emblem of this proud trumpeter.

The above cut is an emblem of Spiritual Pride. The trumpeter, giving a little small-change to the beggar, and apprizing everybody of the fact, denotes one who loves to make a parade of his religious performances. Does he give to benevolent objects? It is that he may receive the praise of men. Does he fast, or pray, or worship? It is that he "may be seen of men." On the house-top, through the newspapers, and other sources of circulation, he proclaims his good deeds. He conjugates all his verbs in the first person only: "I visited," "I preached," "I prayed," "I gave," etc. Thus the praise of worms becomes necessary to his existence; on this food he grows fat. Deprive him of it, and he will pine away, and die of atrophy. He sacrifices to his own net; he burns incense to his own drag. Self is the god he adores. The "bales of goods" denote that he is well stocked with self-righteousness. In his own opinion, he is "rich and increased in goods, and has need of nothing." The peacock, after all, has just as much religion as he has.

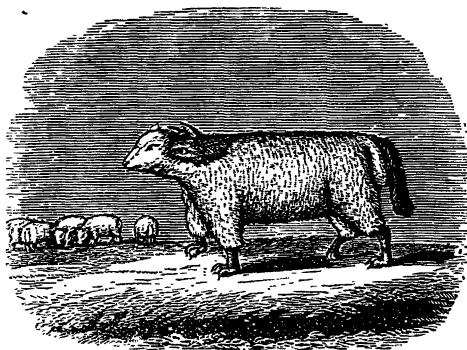
The hypocritical Pharisees of the Saviour's time were men of this stamp. They sounded a trumpet before them under pretence of calling the poor together; but in reality it was to say, "Look at me." They had "their reward." In the East, the practice

varies. It is said that the dervishes, a kind of religious beggars, carry with them a horn, which, when receiving alms, they blow in honor of the giver.

All pride is pretty much alike in its nature and effects. It is produced in some persons by noble birth, and great natural abilities. In others, by wealth and learning. In others again, by certain ecclesiastical endowments, such as an office in the church, the gift of praying, or of preaching, etc. These things are all alike good in themselves, but the hearts of the possessors being unsanctified, the gifts are abused, and the Giver neglected.

He who possesses true religion will be truly humble. Humility is the only proper antidote for pride. When humility enters, pride departs, as flies the darkness from the sun. To slay pride, and teach man humility by example, the blessed Saviour took upon him the form of a servant. He made himself of no reputation; he humbled himself unto death, yea, even unto the death of the cross. O wonderful humility! O boundless grace!

Pride renders its possessor truly miserable in this life. The Father of spirits alone can fill an immortal spirit. The man of pride rejects the blessed God, and depends for happiness on the applause of man. This is uncertain, unsatisfying, and transitory. Witness the case of Haman, who, notwithstanding "the glory of his riches," "the multitude of his children," and his princely preferments, was truly wretched. "All this availed him nothing," so long as his voracious pride went without its accustomed fee—so long as one man refused to bring his tribute of homage. But pride will render its possessor miserable to all eternity. "How can ye be saved who seek honor one of another, and not the honor that cometh from God only?"



*Beware of false prophets, which come to you in sheep's clothing; but inwardly they are ravening wolves. Matt. vii. 15.*

### HYPOCRISY.

See in the distance, there, those harmless sheep;  
 Nor watch or ward at any time they keep;  
 Well pleased, along the pastures green they tread,  
 And unsuspecting crop the flowery mead:  
 The shepherd slumbers in the noontide's shade,  
 His flock forsaken, and his trust betray'd.  
 The wolf draws near, in sheepskin shrewdly dress'd,  
 He bleats aloud, and mixes with the rest;  
 They prick their ears, and look with some surprise,  
 But can't detect him in his deep disguise.  
 He marks his time; when they are all asleep,  
 He slays the lambs, and tears the silly sheep.  
 Thus all false teachers are on ruin bent,  
 And by Apollyon on their mission sent;  
*Without*, the clothing of Christ's flock they wear,  
*Within*, the heart of ravening wolves they bear.

THE engraving shows a wolf in disguise, and a flock of sheep in the background. The shepherd is absent from his charge; the sheep wander on, without any to control their movements. The green

pastures and verdant meadows afford them plenty of employment. Innocent themselves, they suspect no danger. But the wolf comes ; he comes, too, in deep disguise, not in his true character ; not as a wolf, but as a sheep. The flocks are deceived ; he mingles with them ; he marks his time. First one straggler, and now another, fall victims to his tooth of blood. At length, in an unguarded moment, he kills all the lambs, and tears and worries the entire flock. But think not that the ravening wolf escapes without punishment. No ; the owner of the flock sees what has been done ; he discovers the enemy, and kills him. He leaves his carcass on the ground, a warning to all wolves in sheep's clothing.

In comparing small things with great, the Saviour compared the false prophets, or teachers, to a wolf in sheep's clothing. "Beware," said he, "of false prophets, who come to you in sheep's clothing ; but inwardly they are ravening wolves." Hypocrisy consists in acting a part or character not our own. There are hypocrites in all professions, and a great deal of hypocrisy in the world. Men of low degree are vanity, and men of high degree are a *lie*. Both of them together, laid in the balance of sincerity, would be found wanting.

Of all hypocrites, the false teacher of religion is the most dangerous. He it is that scatters firebrands, arrows, and death. True Christians are honest themselves in their professions of piety, and unsuspecting of others ; they do not mistrust. This exposes them to the schemes of hypocrites. Sometimes, also, the true teacher is absent from his charge. Of this circumstance the false teacher will avail himself. Satan is never asleep or absent. It is his business to sow tares ; he selects his time, "when men sleep ;" he selects his agents, his own children ; he assists

them in disguising themselves, and sends them forth to their hellish work.

Armed with the whole armor of Satan, the false teacher approaches the children of God. He begins by cant; he talks gospel truth sometimes; he insinuates, wheedles, and flatters, until he has gained confidence; then he addresses himself to his task in good earnest. Young converts are beguiled from the simplicity of the gospel; the weak in the faith are perplexed and turned out of the way; the rest have their confidence weakened, their peace destroyed, and their souls put in danger. His object is to scatter, tear, and kill, and secure the fleece for a prey. Some are satisfied with the fleece, and suffer the sheep to live; but this son of Satan comes also to tear and destroy. Wolves are now abroad in sheep's clothing. Let the flock of Christ beware. Let the false teachers also beware, because the Chief Shepherd will appear, and cut them in sunder, and appoint them their portion with the hypocrites.

"By their fruits ye shall know them." Fruits are the conduct of a man; his actions are the language of his heart. If the flock would wait awhile before they suffer themselves to act, they would know that "an evil tree cannot bring forth good fruit."

Let the following marks be attended to in passing judgment:

1. The false teacher goes to the fold of true Christians, and labors not to convert sinners from their evil ways.

2. The false teacher persuades Christians to leave the fold, instead of helping them to grow in grace and in knowledge, and rejoicing in their prosperity, as did Barnabas.

3. The false teacher speaks evil against the true teachers of the Gospel, instead of regarding them as co-workers with the Lord.



*For the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart. Ps. xi. 2.—  
 . . . their tongue a sharp sword. Ps. lvii. 4.*

### SLANDER AND BACKBITING.

Mark ! where the good man unsuspecting treads,  
 No evil meditates, nor evil dreads ;  
 The base assassins from their covert start,  
 And sheath the dagger in his bleeding heart ;  
 Or shoot their arrows, strung by hate, unslack,  
 With deadly aim at the defenceless back.  
 So smites the slanderer, with poison'd tongue,  
 The man—his neighbor—who has done no wrong ;  
 Thief-like, he steals what gold cannot replace,  
 And, like a coward, dares not show his face :  
 A brutish cur, that sneaks along the track,  
 Awaits his time, then springs upon the back.

BEHOLD the good man ! He walks leisurely along towards his home ; very likely he has been visiting the house of mourning—drying the poor widow's tears, or feeding and clothing the forsaken orphan. He is probably anticipating much pleasure from the recital of what he has seen and heard, to his beloved family. He may be revolving in his mind schemes



of future benevolence, or meditating on the goodness of his heavenly Father; perhaps contemplating the vast concerns of the eternal state. He sees no foe, he hears no hostile step; he feels himself suddenly wounded, his head swims, he reels, and falls to the ground.

The base poltroons had carefully watched their time, and, with the sharp dagger and empoisoned arrow, had cruelly murdered the innocent. The deed is done in secret; yet all the heavenly world beheld it; and under cover of darkness they escape, but not forever. The earth refuses to cover the blood of the murdered.

This emblem sets forth the sin of slander or backbiting, which is, of all things whatsoever, the most abominable, and to be detested. The slanderer contains within himself almost all the vices of other transgressors. He is for the most part a *liar* of the very worst class. Whether he forges the calumny himself, or retails that of others, it matters not; he is still a liar in the sight of God and man. Not only so, the slanderer is also a *thief*—a robber of the first magnitude, for

“ ——— He who steals my purse, steals trash.

\* \* \* \* \*

But he who filches from me my good name,  
Robs me of that which not enriches him,  
And makes me poor indeed.”

Look again at the brow of the slanderer, and you will see another title of infamy—that of *coward*. He dares not say to the face what he so freely utters behind the back. Thus he *bites* the *back*. He resembles a snappish dog often seen in the streets, running after passengers, and biting their heels. Furthermore, the slanderer is in the sight of God a *murderer*. He must necessarily hate the person slan-

dered ; but “ he who hateth his brother is a murderer.” Injury is added to hatred, which renders the case worse. Reputation is more precious than life. Thus the man or woman who makes or vends a slander, must be known and read of all men as a *liar*, *coward*, *thief*, and *murderer*.

The slanderer’s tongue is a four-edged sword. It wounds the hand of him who uses it ; it wounds the ears of those who listen to it : it wounds the heart of him who is the object of the thrust ; it strikes at the throne of God, and breaks his law. Slander excludes the miserable perpetrator from the kingdom of heaven. “ Who shall dwell in thy holy hill, O Lord ? ” “ *He that backbiteth not with his tongue.* ” Death and life are in the power of the tongue. A wholesome tongue is a tree of life ; a polluted tongue is a *upas* of death. It may be warmed with a seraph’s flame, or set on fire of hell ; a world of iniquity, or a universe of good ; an unruly evil full of deadly poison, or a well-ordered system, transmitting the blessings of an endless life. Therewith bless we God even the Father, and therewith curse we men made after the image of God.

The Jewish Rabbis tell the following story : “ A certain man sent his servant to market to buy some good food. The servant returned, bringing with him some tongues. Again he sent the same servant to buy some bad food. The servant again brought tongues. The master said, ‘ What is the reason, that when I sent you to buy good and bad food, you brought tongues ? ’ The servant answered, ‘ From the tongue both good and evil come to man. If it be good, there is nothing better ; if it be bad, there is nothing worse. ’ ”



*The tree corrupt, and his fruit corrupt ; for the tree is known by his fruit. Matt. xii. 33.—Every tree which bringeth not forth good fruit is hewn down, and cast into the fire. Matt. iii. 10.*

### THE TREE OF EVIL.

Here, in dread silence, on the blighted heath  
Behold ! the Tree of Evil, and of Death ;  
No heavenly breeze throughout the region blows ;  
No life of Love exists where'er it grows ;  
No flowers of Hope around it ever bloom ;  
No fruit of Faith e'er yields its rich perfume ;  
Fell Unbelief strikes deep its deadly root ;  
The branches bend with most pernicious fruit ;  
The Pride of Life, and Fleshly Lusts hang there,  
Emblems of misery, anguish, and despair.  
Two men employed in different ways you see,  
To rid the groaning earth of this bad tree :  
One, only lops a branch just here and there,  
That makes its neighbor more productive bear ;  
The other, by experience taught to know,  
Aims at the root his well-directed blow ;  
Blow after blow through the wide heath resound,  
And with a crash, it falls and sreds the ground.

THE Tree of Desolation stands alone upon the blasted heath. It sheds its baleful influence far and wide. No dewy meads, nor grassy plains, or verdant lawns, are seen around ; no blushing fields, waving luxuriantly the golden ear ; no laughing flowers bestudding the earth with their starry gems ; nor spicy groves breathing the odor of delight, can live or flourish here. The lowing kine, the bleating, fleecy tribe, the choral songsters of the woods, are never heard ; here, in these regions, eternal silence reigns. This corrupt tree is altogether of a poisonous quality. Its roots, bark, branches, leaves, and fruit, are all poison.

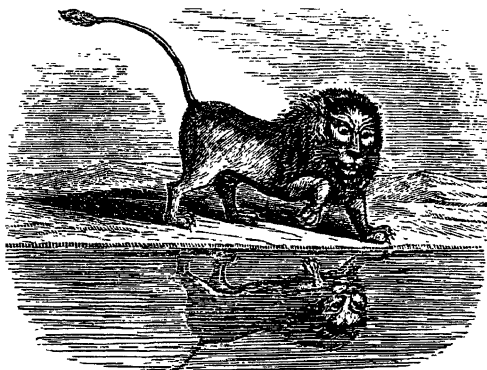
Two men are seen at work upon the tree ; their object is to deliver the country from so great an evil. The one on the right hand has been employed many years, without effecting any thing ; he merely lops off a branch here and there : this only adds strength to the remaining branches, and makes them more fruitful ; meanwhile, the excised limb sprouts again. The one on the left, more wise, wants to cut the tree down ; to this end, he comes prepared with a good sharp axe ; he directs his blows at the root of the tree ; blow follows blow in quick succession, every stroke tells, and soon the monster tree lies prostrate on the ground.

The Tree of Evil is an emblem of an evil heart ; the bad fruit, of a bad life. The unconverted man sheds a deleterious influence all around him. In his soul there is a lack of spiritual graces ; faith, love, hope, peace, joy, long-suffering, are all wanting. A spiritual death exists. Unbelief is the poison that corrupts the heart. Thoughts, words, actions, are all poisoned. Faith is put for the whole of religion, and unbelief for an ungodly life. Hence it is said, "He that *believeth* shall be saved," etc.

The fruit of the evil heart is the pride of life, i. e., a love of the honors and glories of the world; the lust of the flesh, i. e., intoxicating drink, gluttony, and adultery, and the various pleasures of sin; the lust of the eye, i. e., love of fine dress, fine furniture, and the vanities of this life. He spends his wretched strength for naught, who labors to reform his outward conduct only. He may make a good Pharisee, but he will never make a Christian. His heart still continues "deceitful and wicked." "First make the tree good, and the fruit will be good also."

He alone is the wise man who "lays the axe at the root of the tree;" who strikes at unbelief; who believes the truth as it is in Jesus. He prays with David, "*Create* in me a clean heart;" relying on the promise of God, "A new heart will I give unto you." Thus he is "created anew in Christ Jesus unto good works." "He has his fruit unto holiness, and the end everlasting life."

Travellers inform us of a poison tree found in the island of Java, which is said by its effluvia to have "depopulated the country for twelve or fourteen miles around the place of its growth. It is called '*Bohan Upas*.' Poisoned arrows are prepared with the juice of it. Condemned criminals are sent to the tree to get this juice, carrying with them proper directions how to obtain it, and how to secure themselves from the malignant exhalations; and are pardoned if they bring back a certain quantity of the poison; but by the register there kept, not one in four is said to return



*Anger resteth in the bosom of fools. Eccl. vii. 9.——Cease from anger, and forsake wrath. Ps. xxxvii. 6.*

### ANGER, OR MADNESS.

Upon the margin of the silvery flood,  
Come, see the Lion in his wrathful mood.  
His roar terrific echoing rocks rebound,  
And nature trembles at the dreadful sound ;  
His furious tail he works from side to side,  
His bristly mane he shakes with awful pride ;  
His eyes, wild rolling, glare with startling light,  
With paw upraised, he stands prepared for fight.  
And wherefore stands he thus with warlike look ?  
He sees his image in the quiet brook.

Man, born to reason, like the foolish beast,  
Lets rage hot boiling fester in his breast ;  
The cause as futile : he himself possess'd  
Of evil tempers, colors all the rest.

Look ! here is the Lion, the king of beasts. See where he stands, maddened with rage. The savage monarch is alone ; the beasts of the field hide themselves when he is angry ; his dreadful roar makes

them tremble in their dens ; the echoing hills reply to the sound thereof. Now he becomes hot with passion. He lashes with his furious tail his heaving sides ; he shakes thunder from his shaggy mane ; his eyes dart lightning. See ! he has raised his murderous paw ; he is ready to grapple with his foe. Terrible he looks in the season of his wrath.

But what has enkindled his rage ? What is the cause of this fierce commotion ? Nothing but his own shadow. He sees his reflected image in the placid stream. Face answers to face ; every indication of passion is faithfully reflected. He beholds no common foe. He prepares himself for mortal combat.

The above engraving is an emblem of Anger, and of the worthless causes that oftentimes give rise to it. Anger is one of the most fierce and deadly passions that agitate the human breast, and afflict mankind. Let anger ascend the throne of the human mind, and all other passions, affections, and interests are trampled under foot. A brother lies swimming in his blood ; a village is depopulated with the edge of the sword ; cities burn amid the conflagration of fire ; and kingdoms, given over to the horrors of wrath, become desolate, pass into oblivion, and are known no more. But who can declare the miseries that flow from anger ?

Anger, as a sinful passion, is never justifiable ; but it oftentimes exists without any real cause whatever. Like the lion in the picture, the man is angry at the reflection of himself ; it is his own image that he sees. He imagines, and this is all ; his own evil temper colors all besides. The object of his wrath is innocent, perhaps as quiet as an unruffled lake.

Be sure, before you give way to anger, that your neighbor has injured you, and then—forgive him. But even if an apparent cause does exist, suppose

some one has injured me. Is not this enough? He that sinneth, wrongeth his own soul; shall I therefore sin and wrong mine? To have an enemy, is bad; to be one, is worse. And why should I inflict self-punishment for the crime of another?

There is a degree of madness connected with anger. The angry man is brutishly insane. This is so wherever it is seen; whether we regard it in the conduct of Xerxes, who flogged the waves, and cast fetters into the sea to bind it, because it broke his bridge of boats—or in its daily outbreaks around us.

But is there no cure for this contagious evil? There is. What is it? When Athenodorus was about to retire from the court of Augustus Cæsar, he gave the emperor this advice: "Remember, whenever you feel angry, that you neither say nor do any thing until you have repeated all the letters of the alphabet." This is good; but the following is better: When a man feels himself sinking into the gulf of angry passion, looking by faith on the Lord Jesus Christ, let him exclaim, "Lord, save or I perish!" The rising storm will pass away, and all will be calm and peaceful.

"The wise will let their anger cool,  
At least before 'tis night;  
But in the bosom of a fool,  
It burns till morning light."

---

"Anger and wrath, and hateful pride,  
This moment be subdued:  
Be cast into the crimson tide  
Of my Redeemer's blood."





*The sacrifices of God are a broken spirit. Ps. li. 17.—He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall find mercy. Prov. xxviii. 13.*

### REPENTANCE.

On bended knees, replete with godly grief,  
 See, where the mourner kneels to seek relief;  
 No "God, I thank thee," freezes on his tongue,  
 For works of merit that to him belong;  
 Deep in his soul conviction's ploughshare rings,  
 And to the surface his corruption brings;  
 He loathes himself, in lowest dust he lies,  
 And all abased, "Unclean, unclean," he cries.  
 From his full heart pours forth the gushing plea,  
 "God of the lost, be merciful to me!"  
 The light of life descends in heavenly rays,  
 And angels shout, and sing, "Behold, he prays."

BEHOLD here an individual on his knees, weeping. He is in great distress of mind; he has retired from the busy walks of life, and come to this place of solitude, to give vent to his feelings. His groans break the surrounding silence; they return

in soft, but melancholy echoes, to his ears. Above his head are seen descending particles of heavenly light; a little in the rear stands the plough, imbedded in the opening earth.

This is an emblem of Repentance. The man bowed on his knees represents the true penitent, whose soul is humbled under the mighty hand of God. He withdraws from the vanities of the world; he is sick of sin; he breaks the silence of solitude with his inquiries of, "O that I knew where I might find him!" He does not, in the pride of self-righteousness, exclaim, "God, I thank thee that I am not as other men," etc. O no! too deeply he feels the plague of his own heart.

As the plough enters the hard soil, and lays bare furrow after furrow: even so has conviction penetrated the heart of the true penitent, and laid bare its deceitful folds, and discovered its once hidden depths of pollution and guilt. He abhors himself in dust and in ashes; he can only say, God, be merciful to me a sinner. The ploughshare of God's convicting spirit has entered and broken up the fallow ground of his heart; hence he brings the sacrifice with which God is well pleased—that is, "a broken and contrite heart;" and the light of Jehovah's countenance falls full upon his soul, as a token of divine acceptance.

Repentance consists in a change of mind or purpose, wherein the penitent "ceases to do evil," and "learns to do well." The prodigal repented when he said, "I will arise and go to my father," and departed. The farmer's son, who, when he had refused to go and work in the vineyard, and afterwards altered his purpose and went, repented. Saul of Tarsus, when he refused any longer to obey the mandates of the chief priests and scribes, and inquired, "Lord, what wilt thou have me to do?" re-

pented. Thus we see it consists in actually doing the will of God. It is not mere anxiety : Simon Magus had this ; nevertheless he was still in the "bonds of iniquity." Nor mere trembling : Felix trembled, yet retained his sins. Nor remorse : Judas had this, and died in despair ; and Dives also, though in the regions of the lost.

Repentance is the gate of heaven. It is the condition, upon the fulfilment of which depends eternal life. "You repent, and I will forgive." Hence the ambassadors of heaven have invariably directed the attention of sinners to this as a first step towards obtaining the favor of God, and every promised blessing. The prophets, in their denunciations, John of the Desert, in his fiery exhortations, the Saviour, in his divine instructions, and the apostles, in their warm appeals, enjoined upon every soul "repentance toward God."

Through this gate all have passed who have at any time been recognised by the Almighty as his servants. The children of Israel passed through it, typically, when they ate the bitter herbs—before they beheld the pillars of cloud and of fire in the wilderness ; Isaiah, ere he touched the sacred harp of prophecy ; Elijah, ere he ascended in the chariot of ethereal fire ; Ezekiel, before he gazed upon the visions of the Eternal ; Daniel, before the Angel of God pronounced him "Blessed ;" Paul, ere he was "caught up to the third heaven ;" and John of Patmos, before the glorious Revelations of "Alpha and Omega" filled him with wonder and astonishment ; and "the hundred and forty-four thousand," ere they sung the song of Moses and of the Lamb. Repentance is a sacred duty. God "now commands all men everywhere to repent." Why ? "Because all have sinned, and come short of the glory of God ;" and, "Except ye repent, ye shall all likewise perish."



*The wicked flee when no man pursueth, but the righteous are as bold as a lion. Prov. xxviii. 1.*

### FEARFUL AND FEARLESS.

Here is depicted plainly to the eye,  
 The wicked fleeing when no foe is nigh.  
 The thunder echoing in its deep-toned peals,  
 Alarms his conscience, and awakes his heels.  
 The wind low whistling through the hollow tree,  
 A call from justice is, from which they flee ;  
 The rolling torrent, in its murmurs loud,  
 Appears the shout of the pursuing crowd ;  
 Each object looming through the gloom of night,  
 His fear increases, and augments his flight.  
 Not so the Righteous ; see him walk along,  
 Bold as a lion, as a mountain strong.  
 Courageous heart, he fears no rude surprise,  
 He trusts in *Jesus*, and all else defies.

THIS engraving shows a man running as it were for his life. On the other hand is seen one who walks steadily and boldly forward. The former is

Fearful ; he is alarmed at every thing he sees and hears ; he is afraid of his own shadow. The distant echo of reverberating thunder strikes terror into his heart ; the autumnal breeze, rustling through the falling leaves, makes him afraid ; the neighboring torrent, as it tumbles down the mountain ravine, causes him to fear. He cannot endure darkness, neither can he bear the light. He is afraid of company, yet he fears to be left alone. Now he is fleeing when there is none pursuing.

How different the fearless man ! See how boldly he walks along. The gloom of night is nothing to him ; he appears to fear no evil. While others are running, he stands his ground ; while they are afraid, his heart is strong.

This emblem is descriptive of two characters : of the Righteous and of the Wicked. It is the *wicked* who flee when none pursue. Their guilty conscience transforms every object into an enemy ; therefore they are in fear where no fear is, and flee away in terror.

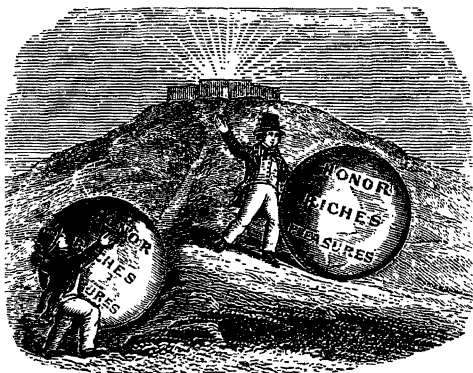
A Christian king of Hungary, talking one day with his brother, who was a gay, thoughtless courtier, upon the subject of a future judgment, was laughed at by his brother for indulging in "melancholy thoughts." The king made no reply. There was a custom in that country that if the executioner sounded a trumpet before any man's door, that man was led instantly to death. The king ordered the trumpet to be sounded that night before the door of his brother, who, on hearing the dismal sound, and seeing the messenger of death, was greatly alarmed. He sprang into the presence of the king, beseeching to know how he had offended. "Alas, my brother !" replied the king, "you have never offended me ; but if the sight of my executioner is so dreadful,

shall not we, who have so greatly offended God, fear to be brought before the judgment-seat of Christ?"

M. Volney, a French infidel, it is well known, was frightened during a storm, while some Christian ladies, his fellow-passengers, bore all with unruffled composure. M. Voltaire, a Frenchman also, and of the same stamp, affected to despise the Christian religion during life; yet on his death-bed he sent to Dr. Tronchin; a priest, to administer to him the sacrament. It was affirmed of him that he was afraid to be left alone in the dark.

The righteous man is afraid of nothing but sin. He goes forward in the path of duty, though dangers grow thick around him. He enters the burning, fiery furnace, and grapples with its curling flames. He descends into the den of lions, the king of beasts crouches at his feet. In the storm at midnight, tossed upon the raging billows, he is calm in the presence of the God he serves, and to whom he belongs. In earthquake's shock, when temples are falling, earth opening, and ruin reigns around, he stands fearless amid the desolation, exclaiming, "Therefore will we not fear, though the earth be removed out of its place." Descending the dark vale of death itself, he says exultingly, "Though I walk through the valley and shadow of death, I will fear no evil." And when the last enemy stands full in his presence, he sings triumphantly:

"Lend, lend your wings; I mount—I fly,  
O grave, where is thy victory?  
O death, where is thy sting?"



*They profess that they know God ; but in works they deny him. Titus  
i. 16.—If any man love the world, the love of the Father is not in him.  
1 John ii. 15.*

### THE TWO WORLTLINGS.

Lo ! here spread out the plains of heavenly light,  
And narrow way, that ends where all is bright.  
Behold, with globes, upon the lightsome green,  
To different work address'd, two men are seen.  
With careless ease one rolls his globe along,  
And follows after, full of mirth and song ;  
The other strives to move his world's vast weight,  
Uphill, toward the brightly shining gate :  
He strives in vain ; the globe, though in the track,  
Still downward tending, drives him farther back,  
And though they seem contrary roads to go,  
They meet together in the vale below.

Thus some pursue an open course of sin ;  
Some Christ profess, yet hold the world within.  
Though these appear to play a different game,  
Their fate is equal, and their end the same.

In the engraving, two men are seen employed in rolling globes. The one on the right hand has very

easy work of it; he is going down hill; his globe rolls on rapidly. He follows after with great glee and merriment; soon he is out of sight below. The one on the left is seen with his globe in the path that leads to the gate of brightness. He is striving to make his way toward the gate of light, with the ponderous world before him. In vain he struggles, and heaves, and lifts; it still presses down upon him, and bears him backward, till at length he finds himself at the bottom of the valley, where he meets his neighbor, who laughs heartily at him for taking so much trouble to effect what he accomplished so easily.

This picture represents two kinds of worldly characters, who both equally miss of heaven in the end. The gate of light shows the entrance to the New Jerusalem; the pathway signifies the way of holiness, leading thereunto; the man on the right, rolling his ball along so gayly, represents the professed man of the world. He has chosen *honors*, *riches*, and *pleasures* for his portion. These, combined, form the deity that he worships. Where they lead, he follows; where they tarry, there he also abides; hence he turns his back upon the way of life, and upon the glories of the upper world. He is no hypocrite—not he; he glories in his conduct; he will have nothing to do with church or minister, prayer-book or Bible. He says in his heart, “There is no God,” and casting off all fears, he hastens down the road that leads to death, and receives the doom which awaits “all those who forget God.”

He on the left represents one who, while professedly a follower of Christ, yet loves the *honors*, *riches*, and *pleasures* of the world. He thinks the Bible may be a true book, and heaven worth having when he can have no more of earth, therefore he is found in



the way. *He* professes to love God, but in works he denies him; he makes, consequently, no progress heavenward. The world is too much for him; it obtains more and more power over him, until it, after having made him miserable on earth, sinks him into the gulf of wo, where he receives his portion with the "*hypocrites and unbelievers.*"

When in the light of faith divine,  
We look on things below,  
Honor, and gold, and sensual joy,  
How vain and dangerous too!

Honor's a puff of noisy breath;  
Yet men expose their blood,  
And venture everlasting death,  
To gain that airy good.

While others starve the nobler mind,  
And feed on shining dust,  
They rob the serpent of his food,  
T<sup>o</sup> indulge a sordid lust.

The pleasures that allure our sense  
Are dangerous snares to souls;  
There's but a drop of flattering sweet,  
And dash'd with bitter bowls.

*Dr. Watts.*



*Seest thou how faith wrought with his works, and by works was faith made perfect? James ii. 22.*

### FAITH AND WORKS.

Lo! where the Boatman stems the flowing tide,  
 And aims direct his little bark to guide ;  
 With both oars working, he can headway make,  
 And leave the waters foaming in his wake ;  
 But if one oar within the boat he lays,  
 In useless circles, round and round, he plays.  
 So Faith and Works, when both together brought,  
 With mighty power, and heavenly life are fraught,  
 To help the Christian on his arduous road,  
 And urge him forward on his way to God :  
 If Faith or Works, no matter which, he drops,  
 Short of his journey's end he surely stops.

Look at the honest waterman plying at his daily occupation. He has just left a passenger on the other side. See with what precision he guides his little boat. By pulling both oars with equal strength, he makes rapid progress, and steers straight. He leaves

the waters foaming in his track ; this is called his wake. If he should lay in either of his oars, his progress would at once be stopped. As long as he plies both, he goes ahead ; but let him pull but one ever so hard, and he could not advance a foot. Round and round he would float, in eddying circles, forever. In vain would his passengers await his arrival—in vain would his wife and little ones expect his return ; he would never more return ; probably he would drift out to sea, and be lost in the immensity of old ocean.

The above engraving is an emblem of Faith and Works united. The Christian has a “calling,” or occupation, in which he makes progress so long as faith and works are united. They are to him as a propelling power, urging him forward in his pathway to immortality. He exerts a holy influence wherever he goes, and leaves a brilliant track behind him. It is seen that a man of God has been there. But let him lay in one of his oars ; let it be said of him, “He hath left off to do good,” and his progress in the divine life will at once be checked. Let him lay aside “Faith,” and the effect will be the same. He may, indeed, go round and round, like a mill-horse, in a circle of dry performances, but he will never reach the Christian’s home. In vain will his friends, who have gone before him, expect his arrival ; he will never see the King in his beauty. The current of sin will bear him outward, and downward, and land him eventually in the gulf of the lost.

Some there are who have “faith,” yet who are destitute of “good works.” “The devils believe,” but they neither love nor obey—devils they continue. Deists again, men who believe in the being and unity of God, but reject the Bible as an inspired book, have faith. But are their works perfect [good] be-

fore God?—will their faith save them? All antinomians are of this class.

Some, on the other hand, strive to abound in “works,” who yet are destitute of “faith.” Cain, who brought his offering, and slew his brother Abel, was of this class. The Pharisees, who paid tithes of all they possessed, and who cried out, “Crucify him! Crucify him!” were also of this number. The professors of “good works,” in our own day, who have no true faith in Christ, are of this number; for all offerings whatsoever, that are not perfumed with the odor of Christ’s sacrifice, they are an abomination to the Lord.

In Abraham we see faith and works admirably combined. “He believed God, and it was counted to him for righteousness,” “and he was justified by works, when he had offered Isaac his son upon the altar.” “Thus faith wrought with his works, and by works was faith made perfect.”

In fine, where there is a scriptural “faith,” that faith which is the evidence or conviction of unseen realities, there will be “works” corresponding thereto, as surely as there is life while the soul is in the body.

On the other hand, where there is no true faith, there can be no “works” acceptable to God, no more than there can be life when the soul has left the body. “For as the body without the spirit is dead, so faith without works is dead also.”



*With a furious man thou shalt not go. Prov. xxii 24.—The simple pass on, and are punished. Prov. xxii. 3.*

### PRECIPITATION, OR RASHNESS.

Behold the rash, impetuous charioteer,  
 Who reckless urges on his wild career ;  
 Dangers and darkness thick around him grow,  
 High cliffs above, and yawning gulfs below ;  
 Yet much at ease. In neither fear nor pain,  
 He smacks his whip, and freely gives the rein ;  
 Rocks, vast, precipitous, he dashes by,  
 But frightful chasms now before him lie ;  
 Down, down the dreadful precipice he flies,  
 And dashed to pieces, for his rashness dies.

Thus wilful youth to passion gives the reins,  
 And lengthen'd grief, for pleasures short, obtains ;  
 By passion drawn, before he's well aware,  
 He sinks o'erwhelm'd in misery and despair.

THE youth above is seen driving furiously along paths replete with danger. The road, if road it may be called, becomes more and more hazardous. He labors not to curb the fiery steeds, whose speed increases every moment. Instead of restraining them,

he cracks his whip, and loosely gives the rein. He appears to be wholly unconscious of his imminent peril. Abrupt cliffs hang over his head, and deep, awful ravines open on each side of his path. His situation becomes still more dangerous ; right ahead a frightful gulf presents itself to his eyes, now beginning to open. With the rapidity of lightning he approaches the dreadful brink ; on the coursers fly. Now he sees his danger, and strives to check them. It is in vain ; they have had the rein too long ; their blood is up. With a fearful bound, over the precipice they go ; horses and driver are dashed to atoms against the rocks, and are seen no more.

Ancient philosophers used to compare human passions to wild horses, and the reason of man to the driver, or coachman, whose business it was to control and guide them at his pleasure. But many men have more command over their horses than they have over themselves. This is a melancholy truth. Their proud chargers are taught to stand still, to gallop, to trot, and to perform, in short, all kinds of evolutions with perfect ease ; while the passions run away with their rightful owners ; they will not submit to be guided by reason. It is of far more importance that a man should learn to govern his passions than his horses. Our passions, like fire and water, are excellent servants, but bad masters. Horses, to be useful, must be governable ; but to be governable, they must be broke in betimes, and thoroughly. So with the passions, otherwise their power will increase over that of reason, and in the end lead to ruin.

Philosophy may do much in enabling us to govern the passions ; religion, however, can do more. It is said of Socrates, who had a wretched scold for a wife, that one day, when she was scolding him at a

great rate, ne bore it very patiently, controlling himself by reason. His unruffled composure enraged her still more, and she threw a bowl of dirty water in his face. Then he spoke. "It is quite natural," said he, smiling, "when the thunder has spent its fury, and the lightning its fires, that the teeming shower should descend."

But religion is more easily obtained than philosophy, and it is far more powerful. It imparts a gracious, influential principle that enables whosoever submits to it to govern his passions, and even to love his enemies, and thus to conquer them.

Many have conquered kingdoms, who could not conquer themselves. Thus Alexander, who, being a slave to his passions, slew Clytus, his most intimate friend. And, notwithstanding the laurels that have been woven for the conquerors of ancient and modern times, the Almighty himself has prepared a diadem of glory for the self-conquered, bearing in letters of heavenly light this inscription: "*He that ruleth his own spirit, is better than he that taketh a city.*"

Madness, by nature reigns within,  
The passions burn and rage ;  
Till God's own Son, with skill divine,  
The inward fire assuage.

We give our souls the wounds they feel,  
We drink the poisonous gall,  
And rush with fury down to hell,  
But heaven prevents the fall.

*Dr. Watts.*



*Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Isa. lv. 2.*

### VAIN PURSUITS.

The truant urchin has forsook the school,  
 To learn betimes how best to play the fool;  
 O'er hedge and brake, beneath a burning sun,  
 With breathless haste, he perseveres to run;  
 His folly's cause is pictured to the eye:  
 The object what?—A painted butterfly.  
 At length outspent, he grasps the trembling thing,  
 And with the grasp, destroys the painted wing;  
 Chagrined he views, for that once beauteous form,  
 Nothing remains, except a homely worm.

So larger children leave important deeds,  
 And after trifles oft, the truant speeds;  
 And if by toil he gains the gaudy prize,  
 Alas! 'tis changed—it fades away, and dies.

THE foolish boy, leaving the useful and delightful pleasures of study, runs after a pretty butterfly that has attracted his attention. On he runs, through brake and brier, over hedges and ditches, up hill and down dale; the sun, at the same time, pours



down its burning rays upon his uncovered head. See how he sweats, and puffs, and toils ! 'Tis all in vain—just as he comes up with the prize, away it flies far above his reach. Still he follows on ; now it has settled upon a favorite flower. He is sure of it now ; he puts forth his hand. Lo ! it is gone. Still he pursues—on and on he runs after the glittering insect. Presently it alights, and hides itself within the leaves of the lily of the valley. For awhile he loses sight of it ; again he discovers it on the wing, and again he renews the chase. Nor is it until the sun descends the western sky, that he comes up with the object of his laborious race. Weary of the wing, the butterfly seeks shelter for the night within the cup of the mountain blue-bell. The boy, marking its hiding-place, makes a desperate spring, and seizes the trembling beauty. In his eagerness to possess it, he has crushed its tender wings, and marred entirely those golden colors. With deep mortification, and bitter regret at his folly, he beholds nothing left but a mere grub, an almost lifeless worm, without form and without loveliness.

This emblem aptly shows the folly of those who, whether young or old, leaving the solid paths of knowledge, of industry, and of lawful pleasure, follow the vanities of this life. Corrupt and unbridled passions and vitiated tastes lead, in the end, to ruin.

The way of transgressors is hard, as well as foolish and vain. To follow after forbidden objects is far more laborious than to pursue those only that are lawful. It is said of *wisdom*, that all her ways are ways of pleasantness, that all her paths are paths of peace.

The mind of the youth who is in pursuit of vanities, or of unlawful pleasures, is ever raging, like a tempest. Now up, now down—he knows nothing

of true pleasure, nothing of solid peace. The object he desires and pursues so ardently mocks him again and again. "To-morrow," he says to himself, "will give me the object of my wishes." To-morrow comes—once more it eludes his grasp. Now he becomes uneasy, then impatient, then fretful, then anxious, and then desperate; now he resolves at all hazards to seize upon the prize—it is his own; but ah! the flowers have faded, the beautiful colors have disappeared; the angel of beauty is transformed into a loathsome object. His eyes are opened; and alas! too late, disappointed and remorseful, he learns the truth of the maxim, that "it is not all gold that glitters."

"Man has a soul of vast desires;  
He burns within with restless fires:  
Toss'd to and fro, his passions fly  
From vanity to vanity.

"In vain on earth we hope to find  
Some solid good to fill the mind;  
We try new pleasures, but we feel  
The inward thirst and torment still.

"So when a raging fever burns,  
We shift from side to side by turns;  
And 'tis a poor relief we gain,  
'To change the place, but keep the pain.

"Great God! subdue the vicious thirst,  
This love to vanity and dust;  
Cure the vile fever of the mind,  
And feed our souls with joys refined."

*Dr. Watts.*



*The high ones of stature shall be hewn down, and the haughty shall be humbled. Isa. x. 33.*

### DANGER OF GREATNESS.

The clouds assemble in the blackening west,  
 Anon with gloom the sky becomes o'ercast,  
 United winds with wide-mouth'd fury roar,  
 Old ocean, rolling, heaves from shore to shore ;  
 With boiling rage the waves begin to rise,  
 And ruffian billows now assail the skies ;  
 The hardy forests, too, affrighted quake,  
 The hills they tremble, and the mountains shake ;  
 The oak majestic, towering to the skies,  
 Laughs at the whirlwind, and the storm defies :  
 Spreads wide its arms, rejoicing in its pride,  
 And meets unbending the tornado's tide ;  
 The winds prevail, one loud tremendous blow  
 The monarch prostrates, and his pride lays low ;  
 While the low reed, in far more humble form,  
 Unknown to greatness, safe, outlives the storm.

THE storm rages. The sturdy oak, the growth of centuries, lifts its proud head towering to the heavens ; it spreads abroad its ample branches, giving

shelter to birds and beasts. For a long time it resists the fury of the hurricane, but 'tis all in vain : with a mighty crash it is overturned ; its very roots are laid bare, its branching honors are brought low ; birds, beasts, and creeping reptiles now trample upon its fallen greatness.

But see : the humble reed, bending to the storm, escapes unhurt. Its lowly position has preserved it from destruction ; while its mighty neighbor is no more. It still lives, and grows, and flourishes.

This is an apt emblem of the danger attending upon high stations, and of the security afforded in the less elevated walks of life. It is calculated to damp the ardor of ambition, of at least that ambition that seeks to be great only that self may be enriched, or vanity gratified.

This kind of greatness is indeed the most dangerous, and the most uncertain. It is sure to be a mark for others, equally aspiring and unprincipled, to shoot at ; while the possessor of this greatness, not being protected by the shield of conscious integrity, falls to rise no more, and the flatterers and dependents being no longer able to enrich themselves, unite in trampling under foot the man they formerly delighted to honor.

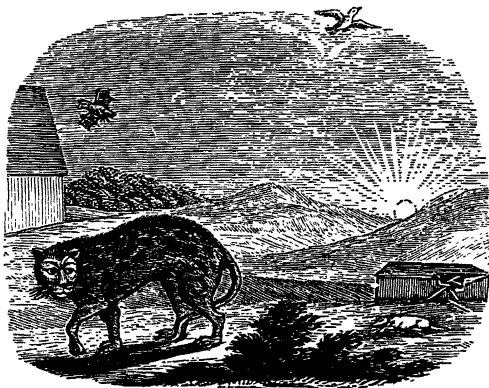
Love is not an evil of itself, neither is ambition ; they may both be expended on worthless or sinful objects. Let the youth seek out a proper object for the lofty aspirings of the soul ; let him learn to direct them by the providence and word of God. True greatness consists in goodness—in being useful to mankind. Those individuals usually called great have been the destroyers, not the benefactors of our race. A private station is as much a post of honor as the most elevated. Indeed, properly speaking, there are no private stations ; every man is a public

man, and equally interested with others in the welfare and progress of his fellows. The lowly reed is as perfect in its kind as the lofty oak, and answers equally the end of its creation.

It is true, however, that the more elevated the station a man holds in society, the more responsibility he is under both to God and man. He is also, exposed to more dangers and temptations. Envy, that hates the excellence she cannot reach, will carp at him, and slander shoot her poisoned arrows at him. Happiness seldom dwells with greatness, nor is safety the child of wealth and honors. "But he that humbleth himself—in due time—shall be exalted."

A striking instance of the danger of greatness may be found in the fall of Cardinal Wolsey. This ambitious man lived in the reign of Henry VIII., king of England. He was that monarch's favorite minister. He is said to have been "insatiable in his acquisitions, but still more magnificent in his expenses; of great capacity, but still more unbounded in enterprise; ambitious of power, but still more ambitious of glory." He succeeded—he was raised to the highest pinnacle; but he fell under the displeasure of the king. The inventory of his goods being taken, they were found to exceed the most extravagant surmises. Of fine holland, there were found eleven hundred pieces; the walls of his palace were covered with cloth of gold and silver; he had a cupboard of plate, all of massy gold; and all the rest of his riches and furniture were in the same proportion, all of which were converted to the use of the king. A bill of indictment was preferred against him; he was ordered to resign the great seal, and to depart from his palace. Soon after, he was arrested for high treason, and commanded to be conducted to London to take his trial.

When he arrived at Leicester Abbey he was taken sick—men said he poisoned himself. His disorder increased. A short time before he expired, he said to the officer who guarded him: "O had I but served my God as faithfully as I have served my king, he would not have forsaken me in my gray hairs." He died shortly after, in all the pangs of remorse, and left a life rendered miserable by his unbounded ambition for great-



*For every one that doeth evil hateth the light. John iii. 20.*

### GUILT.

In splendor rising, view "the king of day,"  
 And darkness chasing from the earth away;  
 The beast of prey escapes before the sun,  
 To thickest covert, ere his work is done;  
 The birds of night now flee away apace,  
 And hide securely in some gloomy place;  
 While the blithe lark, elate, pours forth its lays,  
 And warbles to the sun its notes of praise.

So guilty men pursue, in devilish mood,  
 The trade of plunder, and the deed of blood;  
 They work in darkness without shame or fear,  
 And skulk in darkness when the day draws near;  
 While conscious innocence walks forth upright,  
 And, like the lark, rejoices in the light.

SEE where the glorious sun is rising in majesty and strength. Darkness has fled from his presence, and now there is nothing hid from his rosy light. See the beast of prey, slinking off to his den. Stung

with hunger, and athirst for blood, he roamed round in the darkness of night. Lighting upon a sheep cote, he breaks into the enclosure; the bleating, helpless lambs become his prey; some he devours, others he leaves mangled and torn upon the ground. Detected by the light, he sneaks away; he plunges into the forest, and hides him in its thickest shade.

The birds of night—the bat, and others—fly away before the rising light. The music of the awakening choir, blooming fields, and spicy gardens, possess no charms for them. Mouldering ruins, among thickest shades, where the toad finds a shelter, and the serpent hisses—this is their favorite dwelling-place; while the gay lark, high mounting, pours forth his praises to the solar king. He is gladdened by his beams, and welcomes his approach with all the melody of song.

“Thou, O Lord, makest darkness, and it is night, wherein all the beasts of the forest do creep forth. The sun ariseth, they gather themselves together, and lay them down in their dens.”

The engraving is emblematical of guilt; for happy would it be for mankind, were the beasts of prey and birds of night the only disturbers of the world's repose—the only destroyers that walk abroad in darkness. Alas!

“————— When night  
Darkens the streets, then wander forth the sons  
Of Belial, flown with insolence and wine.”

Then, too, the robber goes forth to perpetrate his deeds of violence and rapine; then, too, the adulterer, and kindles a fire that will burn to the lowest hell; and shrouded in the mantle of night, the man of blood stalks forth, and works his deeds of death.

In this way, man, made in the image of God, becomes allied to the most malignant part of the brute

creation, companions and co-workers with them. What degradation! Alas, alas! how are the mighty fallen!

Look again at the folly and ignorance of wicked men in supposing themselves concealed because *they* cannot see. It is related of the ostrich, that she covers her head only, with reeds, and because she cannot see herself, thinks she is hid from the eye of her pursuers. Thus it is with the workers of iniquity in the night-time; they may indeed be hid from the sleeping eyes of mortals, but the ever-wakeful eye of Jehovah looks full upon them. When they say, "Surely the darkness shall cover me," even then "the night is light" all around them. "Clouds and darkness are round about Him;" they are Jehovah's habitation, therefore what is mistaken for a covering is the presence-chamber of the Holy God, who "compasseth thy path, and thy lying down, and who is acquainted with all thy ways."

"Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be re-proved. But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God."

"When men of mischief rise  
In secret 'gainst the skies,  
Thy hand shall sweep them to the grave;  
And oh! beyond the tomb,  
How dreadful is their doom,  
Where not a hand is reach'd to save!"

---

"His enemies, with sore dismay,  
Fly from the light, and shun the day:  
Then lift your heads, ye saints, on high,  
And sing, for your redemption's nigh."





*Be patient in tribulation. Rom. xii. 12.—An example of suffering, affliction, and patience. Behold, we count them happy who endure. James v. 10, 11.*

### PATIENCE AND LONG-SUFFERING.

With sore afflictions, and with injuries too,  
 One deeply loaded, in the picture view ;  
 Above, beneath, and reigning all around,  
 Trouble, and chains, and slanderous foes are found ;  
 Her own sweet home no more a shelter stands,  
 Consumed by fire, it falls by cruel hands :  
 Amid this widely-devastating stroke,  
 No cry is heard, no voice of murmur spoke ;  
 Like the mild lamb that crouches by her side,  
 She bears with meekness all that may betide ;  
 She leans on Hope, and upward casts her eyes,  
 Expecting succor from the distant skies.

THE above engraving represents a female, loaded with a heavy burden of afflictions and injuries ; fast bound by chains and fetters of iron, she is unable to help herself. Before her lie whips, chains, and slanders ; behind, her house, her only asylum, is on

fire : ignited by wicked hands, it falls a prey to the devouring flames ; while the barking cur assails her with all his spite. In the midst of her wide-spread calamity, she murmurs not, she makes no complaint. Like the innocent lamb at her side, she bears all without repining. She leans on the anchor of hope, and looks upward.

This is an emblem of Patience and Long-suffering. The figure represents one who is oppressed with manifold wrongs, upon whose shoulders is laid a heavy burden of grievous outrages, and who is incapacitated, by the force of circumstances, from extricating herself ; at the same time, she discovers that she has not yet drunk the full cup of her woes. Other evils lie in prospect before her.

One, who, instead of receiving the commiseration and assistance of her neighbors in the season of adversity, is assailed with the venom of the slanderer, the malice of the backbiter, and the wickedness of the incendiary ; but who, in the midst of her sufferings, refuses to complain. Though cast down, persecuted, and perplexed, she yields not in despair. With lamblike meekness, she arms her breast, and possesses her soul in patience. All-sustaining hope imparts new strength to her spirits ; she commits herself to God, who judgeth righteously ; and looking to God for grace to enable her to endure till he shall send deliverance, calmly awaits the issue.

Wicked and unreasonable men abound in the world, and the path of duty is often beset with present difficulties and dangers ; yet it ends where all is easy and delightful. Let no one recede from the path of duty, nor tamely yield to despair. We may be tempted to flee, like the prophet Jonah, from our proper work ; like Joshua, we may throw ourselves on the ground, and exclaim, despondingly, " Alas, O

Lord God!" Like David, we may say, "I shall perish by the hand of Saul;" or like Elijah, the fearless advocate of truth, say inquiringly, "What good shall my life do me?" Yet let us remember, that "light is sown for the righteous." The seed of deliverance is already in the ground; the crop is not far distant; we shall reap, if we faint not.

The conduct of Job affords the most perfect example of patience. Despoiled of his worldly property, his children taken from him at a stroke, his body tormented with one of the most painful and loathsome diseases, distressed by the foolish infidelity of his wife, and slandered by his professed friends; yet his patient soul triumphed over all. Still clinging to God, his Rock, he exclaimed, exultingly, "Though he slay me, yet will I trust in him. The Lord gave, and the Lord hath taken away: blessed be the name of the Lord."

In your patience, possess ye your souls. *Luke xxi. 19.*—  
Be patient, brethren, unto the coming of the Lord. *James v. 7.*

Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. *James v. 10.*

Let us run with patience the race set before us; looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. *Heb. xii. 1, 2.*

My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. *James i. 2, 3, 4.*



*And lead us not into temptation, but deliver us from evil. Matt. vi. 13.*

### TEMPTATION.

See where the tree its richest foliage wears,  
 And golden fruit its laden branches bears ;  
 Behold conceal'd beneath its shade sidelong,  
 The glossy serpent, with his poisonous tongue ;  
 The simple boy, far from his father's care,  
 Is well-nigh taken with the gilded snare.  
 The tempting fruit, outspread before his eyes,  
 Fills him with rapture and complete surprise ;  
 Nor hidden dangers will he wait to see,  
 But onward hastens to the fatal tree.  
 His father sees him, and, with faltering breath,  
 Recalls his loved one from the brink of death,  
 Nor waits reply, but on the spot he springs,  
 And saves his darling from the serpent's stings.

THE tree rich in foliage, and rich in fruit, spreads out its delicious produce to the passer by. See also the subtle serpent, as if aware of the powerful attractions that the tree affords, conceals itself under-

neath its branches, ready to spring upon the unwary traveller. That little boy has been in great danger; he left the house, and wandered on till he came in sight of the tree; the fruit attracted his attention; he stopped, he was delighted with its appearance. Thoughtless of danger, he was just going to pluck and eat, when the voice of his father alarmed him; he had seen his danger. In another moment he was on the spot, and seizing him by the hand, pointed out to him the serpent, and led him from the place of danger.

This is an emblem of Temptation—of the danger to which youth especially are exposed. The tree, with its rich foliage and golden fruit, represents those things that are objects of temptation. The serpent, shows the danger that invariably attends those objects that entice to sin. The artless boy represents the simplicity of youth, who, attracted by the outside appearance of things, consider not the evil of sinful gratification. The anxious father exhibits the ever-watchful care of our Father who is in heaven, over his children, whom, as long as they confide in him, he will deliver from evil.

This emblem sets forth also somewhat of the nature of temptation. Thus: the *object* is presented to the eye; the *mind* takes pleasure in beholding it; then the *will* consents to embrace it. "Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death."

The youthful Joseph, when in the house of Potiphar the Egyptian, was assailed by temptation. The object was presented to him in its most attractive form; while master of himself, he fled from it, and escaped. His memory is blessed.

David, king of Israel, when walking upon the battlements beheld a similar object of temptation.

He looked till the fire of lust was enkindled in his soul, and his will determined upon possession. Lust, when it hath conceived, bringeth forth sin ; sin, when it is finished, bringeth forth death. This was to David the beginning of sorrows.

Temptation, at the commencement, is "like the thread of the spider's web ; afterwards, it is like a cart-rope." The poor slave, Joseph, broke the thread, and became a king, nay, more than a king ; while the king, David, was fast bound by the cart-rope, and became a slave.

The theatre, the card-table, the intoxicating cup, the painted harlot, are all so many objects of powerful temptation, under which lurks the serpent with its sting of death. Fleeing to God, in Christ, by earnest prayer, is the only way of escape therefrom.

"How vain are all things here below !  
How false, and yet how fair !  
Each pleasure hath its poison too,  
And every sweet a snare.

"The brightest things below the sky,  
Give but a flattering light ;  
We should suspect some danger nigh,  
Where we possess delight.

"Sin has a thousand treacherous arts  
To practise on the mind ;  
With flattering looks she tempts our hearts,  
But leaves a sting behind.

"She pleads for all the joys she brings,  
And gives a fair pretence ;  
But cheats the soul of heavenly things,  
And chains it down to sense."

*Dr. Watts.*



*See that ye walk circumspectly. Eph. v. 15.—A prudent man foreseeth the evil. Prov. xxii. 3.*

### PRUDENCE AND FORESIGHT.

Where some would thoughtless rush, with skip and dance,  
 See Prudence there with cautious steps advance :  
*Behind*, the faithful mirror brings to view  
 The roaring lion, that would her pursue ;  
*Before*, she knows, by telescopic glass,  
 How many things will shortly come to pass ;  
*Betimes*, conceal'd where fragrant roses hang,  
 She sees the serpent with his poison'd fang :  
 And thus she learns, what youth should always know,  
 That pleasures oft with fatal snares may grow.

PRUDENCE is here seen proceeding with slow and cautious steps. She has in her right hand a telescope, by means of which she is enabled to bring things that are far off nigh to view ; thus she sees things that would otherwise be hidden entirely from her sight ; while other things are magnified in their proportions, so that she can discern their nature more truly, and thus adapt her conduct to the cir-

cumstances of the case. In this manner she applies her wisdom to practice. She carries also, in her left, a mirror, by which she is enabled to detect objects that are behind her. A lion is discovered descending from the mountains, hungry, and ravening for its prey. Nor in her attention to remoter objects is she regardless of those nigh at hand; she espies concealed behind a rose-bush a serpent; it is of the dangerous kind. By her timely discovery, she saves herself from its poisonous fang.

This is an emblem of Prudence; for what is prudence but wisdom applied to practice? Wisdom enables us to determine what are the best ends, likewise what are the best means to be used in order to attain those ends. But prudence applies all this to practice, suiting words and actions to time, place, circumstance, and manner. O! how necessary is prudence for the purposes of the present life. Without prudence, the mighty become enfeebled, the wise become foolish, and the wealthy, inhabitants of the poorhouse.

There are duties to be done, pleasures to be enjoyed, dangers to be guarded against—all of which cannot be effected unless prudence guides the helm. Pleasures and dangers are so artfully mingled together, as the serpent among the roses, that the prudent only can possibly detect the snare. The youth cannot be rich in experience; still, he can cultivate prudence, which will beget an habitual presence of mind, ever watchful and awake. Misfortunes are common to all; the prudent, considering that he is not exempt from the common lot of mortals, will guard against them; and, as if they were sure to come, he will prepare himself to endure them. Like the mariner, who, when sailing in windy latitudes, sweeps the horizon with his tele-



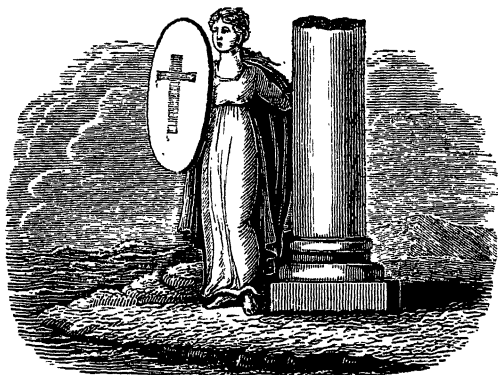
scope to see if there are signs of squalls: towards evening, he shortens sail, sets his watch, and keeps a good look-out.

Now, if prudence is so necessary and profitable when applied to the things of this life, it is much more so when applied to the life which is to come, because the *soul* is of more value than the *body*, and *eternity* of more importance than *time*. Events not *contingent*, but *certain*, will come upon us, against which, if we are *prudent*, we shall provide—events *solemn*, *momentous*, and deeply *interesting*. What more solemn than death? What more momentous than the judgment to come? What more interesting to an immortal spirit than the final issues of that judgment? Shall I my everlasting days with fiends or angels spend? “The prudent man foreseeth the evil, and hideth himself. The simple pass on, and are punished.”

“O may thy Spirit guide my feet  
In ways of righteousness!  
Make every path of duty straight  
And plain before my face.

“My watchful enemies combine  
To tempt my feet astray;  
They flatter with a base design  
To make my soul their prey.

“Lord, crush the serpent in the dust,  
And all his plots destroy;  
While those that in thy mercy trust,  
Forever shout for joy.”



*The righteous shall never be removed. Prov. x. 30.—Behold, we count them happy who endure. James v. 11.*

### FORTITUDE AND CONSTANCY.

As stands the pillar on the solid ground,  
 Nor heeds the tempest that prevails around,  
 Unmoved, though tempests bluster from on high,  
 And thunders rolling shake the trembling sky :  
 So *Fortitude* is strong in *Virtue's* cause,  
 Nor fears contempt, nor covets vain applause ;  
 But when the storms of evil tongues prevail,  
 And envy rises like a furious gale,  
 She bears on high her ample spotless shield,  
 Her own fair fame, and still disdains to yield :  
 Enduring greatly, till the storm is gone,  
 Then sees triumphant, that her cause is won.

BEHOLD here the emblems of Fortitude and Constancy. The pillar stands upright amidst the storm, and upright in the midst of sunshine, bearing the summer's heat and winter's cold, by night and by day ; still it stands, regardless of passing events, and answering at the same time the end of its erection. Thus Constancy continues at the post of duty. For-

titude is seen standing by the pillar of Constancy. See how she braves the fury of the tempest ! Winds whistle, thunders roll, and night seems gathering together a magazine of storms to let loose upon her head ; yet she continues at the post of patient endurance ; with her shield she is enabled to protect herself against all the storms which beat around.

Courage resists danger ; fortitude endures pain, either of the body or of the mind, or both. True fortitude is always connected with a holy, a righteous cause. Adversity, or opposition, is the test of fortitude and constancy ; it is the fiery trial which tries the virtuous ; they come out of it as gold seven times purified, losing nothing save the alloy. Holiness of character, faith in God's word, constitute the shield of Fortitude, and render her altogether invulnerable.

It is easy for a man to profess attachment to a good cause, when that cause meets with the general approbation. It is an easy thing to boast of virtue that has never been tried by temptation, and to exult in fortitude that has never had to bear the storm of opposition ; but true fortitude is found to consist in supporting evils with resignation, and in enduring opposition with resolution and dignity. "He that loseth wealth," say the Spaniards, "loseth much : he that loseth his friends, loseth more ; but he that loseth his spirit, loseth all." The man of fortitude, strong in conscious integrity, and in the knowledge of the right, though wealth may desert him, though his friends may forsake him in his greatest need, yet he *possesses his soul* in patience ; he rejoices that *his soul* is free. The cause of truth he knows can never fall. This makes him magnanimous, both to do and to dare.

One of the most conspicuous instances of true for-

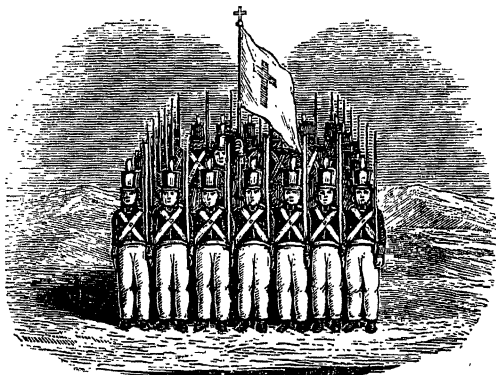
titude is found in the conduct of the Apostle Paul. After having for some time served the Church at Ephesus, his duty called him to Jerusalem, where he knew he was to encounter the deadly opposition of his enemies. Before he set out, he preached his farewell sermon. The people were greatly affected. The thoughts of losing their beloved pastor, and of the dangers that awaited him, melted them into tears. "They all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spoke, that they should see his face no more." These circumstances were sufficient to have overwhelmed the stoutest heart. Paul's reply is the language of true fortitude : " Bonds and afflictions await me ; *but none of these things move me* ; neither count I my life dear unto me, so that I may finish my course with joy."

" Beset with threatening dangers round,  
Firm Fortitude maintains her ground :  
Her conscience holds her courage up.  
The soul that's fill'd with virtue's light,  
Shines brightest in affliction's night ;  
And sees in darkness beams of hope.

" Ill tidings never can surprise  
That heart, that fix'd on God relies ;  
Though waves and tempests roar around,  
Safe on the rock he stands, and sees  
The shipwreck of his enemies,  
And all their hope and glory drown'd."

would weather the gale, were it not that there is treachery on board; some "Achan" compels her to "about ship." She runs into the bay of Promise, and casts first of all the anchor of *Hope*. Though "perplexed," she is "not in despair." Hope is as an anchor to the soul in the day of adversity. Hope, however, is not sufficient; another anchor divides the parting wave, even that of *Faith*. Faith takes hold of the promises made to the Church in her times of trial, especially this one: "Call upon me in the day of trouble, and I will deliver thee." *Prayer*, consequently, "is let go" next. Ah! now she "takes hold on God;" now the vessel rightens; now she is steady. Nevertheless, she is not yet delivered. What more can she do? There is yet one more anchor on board: *Resignation*, last of all, is received by the yielding wave. The good ship has done her duty; now she may lie still, and wait for the salvation of God. Soon it comes; heavenly breezes fill her flowing sails; she is again under weigh for the *port of glory*—

"Where all the ship's company meet  
Who sail'd with their Saviour beneath;  
With shouting, each other they greet,  
And triumph o'er trouble and death.  
The voyage of life's at an end,  
The mortal affliction is past,  
The age that in heaven they spend,  
Forever and ever shall last."



*Endeavoring to keep the unity of the Spirit. Eph. iv. 3.—So we,  
being many, are one body in Christ. Rom. xii. 4.*

### UNANIMITY.

Look ! where the soldiers form a hollow square,  
And thus the fortunes of the day repair ;  
On every side a bristling front present,  
On which the fury of the foe is spent ;  
“ Union is strength ”—’gainst odds they win the day,  
And proud their banners o’er the field display :  
The camp, the Christian Church may sometimes teach,  
To gain a triumph, or to mount a breach :  
So when the armies of the cross *unite*,  
They quickly put the alien foe to flight ;  
When, up and doing, *united* and awake,  
They drive back Satan, and his kingdom shake ;  
The standard-bearer with his brethren stands,  
By love united. Love binds hearts and hands,  
The flag of Jesus high aloft he bears,  
That tells of vict’ries won, by groans and tears ;  
Of future victories, too, this is the sign,  
When all the kingdoms, Saviour, shall be thine ;  
Then let the heroes of the cross *unite*,  
And quickly put the alien foes to flight ;  
And win the *world* in great Messiah’s right. }

THE soldiers are here seen formed into what is termed a hollow square. They have been well-nigh beaten on the field of battle; this position is resorted to as a last effort; on every side they present an array of glittering arms. The foe advances: still they stand their ground; they repel the onset; they change the fortunes of the day. By union, they route the enemy, and gain a complete victory.

Behold, says the Psalmist, how good, and how pleasant it is for brethren to dwell together in *unity*. It is not only good and pleasant, but essential to success. Christians have a work to do—a great work. Union is strength in religious warfare, as well as in military tactics. “United, we stand—divided, we fall.” It is a part of the plans of military commanders, to divide the forces of the enemy, both in the council and in the field; so likewise it is the plan of the grand adversary of souls to divide Christians. The great Head of the Church has provided a principle which binds, nourishes, and consolidates the various members of the body together,—for we are all members one of another. If this principle is neglected, the army of the cross becomes easily dispersed. The principle is Love.

An aged father, when dying, called his sons around his dying bed, and in order to show them the necessity of union among themselves, he commanded a bundle of sticks, which he had provided, to be brought before him. Beginning with the eldest, he requested him to break the bundle of sticks; he could not. The next was called, and so on down to the youngest: all failed; upon which, the old man cut the cord which bound the sticks together, and they were easily broken, one by one. *Love* is the cord that binds together. *Union* alone supplies the lack of numbers, of talents, and of wealth. The

minister of the gospel is the standard-bearer in the Christian army; the membership are the soldiers of Jesus. If every soldier rallies round the standard, and all are determined to conquer or die, nothing can stand before them; they would drive back the powers of darkness, and make Apollyon fly. For want of *union*, antichrist and infidelity prevail, and sinners go unreclaimed. When professing Christians cease to vex each other, and turn the whole tide of their strength against the common foe, the kingdoms of this world will become the kingdoms of our God, and of his Messiah, and he will reign forever and ever.

T H E   E N D









